

APRIL 1947

Volume 38

Number 4

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



In This Issue

EASTER SUNDAY AND THREE BROTHERS

By Hillyer H. Straton

Photo by Clarence A. Purchase



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Victory?

Can this be victory? Is this the fruit of democracy? If we cannot do better than this, what is going to happen in this kind of a world?

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152 MADISON AVENUE, NEW YORK 16, NEW YORK

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Irene A. Jones, R. E. Nelson, Mrs. Howard S. Palmer, Luther Wesley Smith, Dorothy A. Stevens, Jesse R. Wilson.

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THE QUESTION BOX APRIL

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What represents Northern, Southern, and Negro Baptists?
2. What was broadcast in August, 1941?
3. Whose headquarters will be at Hotel Monticello?
4. What faculty receives its pay in flour?
5. What Society publishes *The Chronicle*?
6. What received front page newspaper headlines?
7. In what state is "Templed Hills" located?
8. Where is Chandipore-by-the-Sea located?
9. Who is Benjamin P. Browne?

Note that the current contest began with September and runs through June, 1947, and is open only to subscribers.

10. What claims to be an instrument of church cooperation?
11. What is scheduled for August 21–September 4, 1948?
12. Who had luncheon with a medical missionary?
13. Who needs the regenerating power of Jesus Christ?
14. Who was born in Mitchel, S. D.?
15. Whose watchword is "Reverence for Life"?
16. What should be of grave concern to every Baptist?
17. Whose Army duties took him around the world?
18. What lily is dark blue and white?

Rules for 1946–1947

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1947 to receive credit.

WHO'S WHO

In This Issue

- **RODNEY M. BRITTEN** is the Publication Society's Associate Director of Baptist Summer Camps.
- **RICHARD CHARTIER**, who spent some years in a Civilian Public Service Camp is a Baptist conscientious objector to war.
- **ELSIE A. EVERETT**, wife of Prof. William Everett of Bridgeport, Conn.,

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

MARGARET G. MACOSKEY,
Assistant to the Editor

HORACE H. HUNT,
Business Manager

DEPARTMENTAL EDITORS

G. CLIFFORD CRESS
REUBEN E. NELSON

R. DEAN GOODWIN
HELEN C. SCHMITZ

WALTER O. LEWIS
ADA P. STRARNS

DOROTHY A. STEVENS **JESSE R. WILSON**

Field Correspondents in Four Continents

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How Far Would You Go?

CARTOON NUMBER 138 BY CHARLES A. WELLS



THE WORLD is demanding reality in religion and absolute sincerity in professions of Christian discipleship. One way to make Christ real today is to reconstruct in our minds the path of His suffering, to review the steps that He took which required so much and finally demanded His all.

How far would you go with Him today if the road to Calvary had to be taken again? Would you forsake the friends who misunderstood you? Would you willingly bear the ridicule of a blinded world? Would you accept cheerfully the spiritual and the physical suffering, and the loneliness of isolation? Would you move on to a cross for the sake of truth and love and to reveal again how far the love of God will go and how cruel and blind are hatred and sin? How few among us would really go as far as that!

Thus we can see today how 1900 years ago He went all the way to reveal the love of God and to teach humanity the insane and destructive power of hatred and sin. By realizing in our own minds and hearts at this season of the year how far He had to go we can perhaps at least follow Him a little more faithfully and thus make Good Friday and Easter a little more meaningful to our own lives and to the lives of those around us.—CHARLES A. WELLS.

is a member of the Woman's Foreign Mission Board.

► **MARY BETH FULTON** is a special representative of the Ministers and Missionaries Benefit Board.

► **CHESTER J. JUMP** is a missionary in Belgian Congo, in service since 1945.

► **MARY MARTIN KINNEY** is the Woman's Home Mission Board Secretary of Christian Friendliness.

► **LESLIE B. MOSS** is Director of Promotion for Church World Service, the interdenominational relief agency with which Baptists cooperate.

► **SIDNEY W. POWELL** is pastor of the First Baptist Church of St. Paul, Minn., and chairman of the Crusade for Christ through Evangelism.

► **HILLYER H. STRATON** is pastor of the First Baptist Church of Malden, Mass.

► **ROBERT A. VICK**, a new missionary to China, was killed in the airplane disaster near Hankow on January 29, 1947.

February Had Few Days and Many Subscriptions

February, the short month with two holidays, turned in a long subscription record and easily maintained MISSIONS up-trend in circulation by producing 3,457 subscriptions as compared with 3,348 in February, 1946, a net gain of 109 for the month.

That lifts the score to 154 months of subscription gains and only 12 months of losses since the uptrend long began in May, 1933, almost 14 years ago.

Instructions to Subscribers

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as evidenced by subscription renewals and new readers.

Reluctantly the Committee on MISSIONS has finally decided to raise the subscription price from \$1.00 to \$1.50 to help cover the mounting cost of printing and paper against which MISSIONS is

helpless. It is confidently hoped that readers will see the necessity of a higher price and that subscriber loyalty will be maintained. All other magazines, secular and religious, have increased their subscription rates, and MISSIONS finally had to do likewise.

Their Gratitude is Great . . .

"These programs appealed equally to the citizens of Macon and the students of Mercer University and other nearby colleges. There is a quality of thinking and concept of Christian teaching in the programs that is greatly needed and is especially appreciated by such groups as our veterans at the University and others of equal discriminating and realistic viewpoint. Our gratitude is great for this conference experience." — REV. ERIC A. OESTERLE, Tattnell Square Baptist Church, Macon, Ga.

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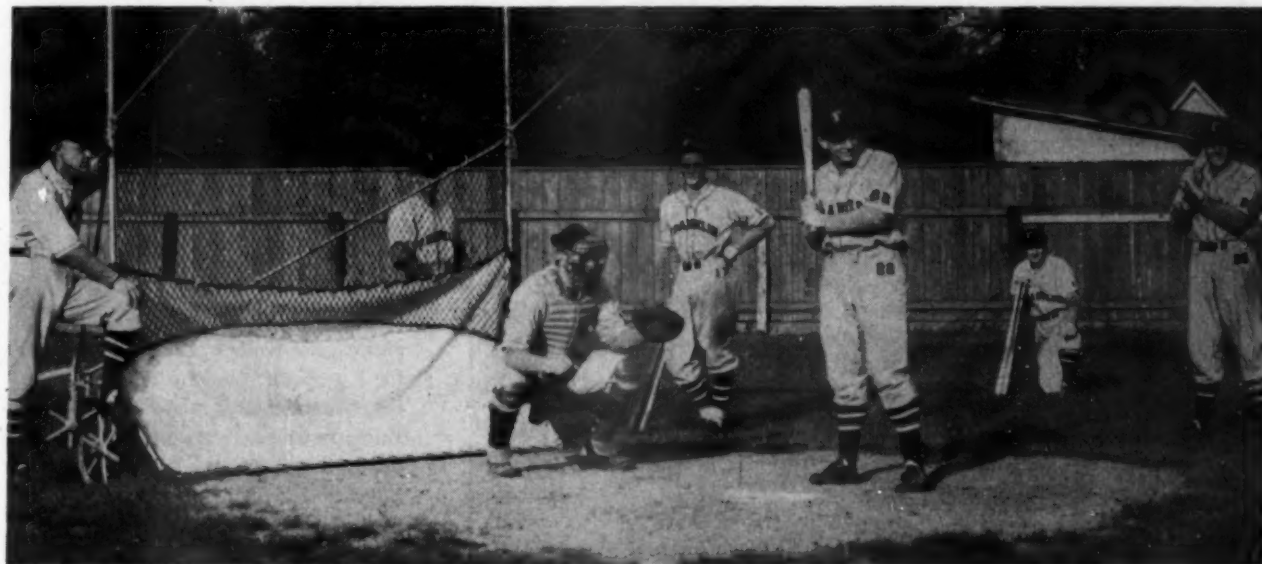
He draws as he speaks

April Showers and April Baseball

Although April is known for its April showers, its claim to fame in American life is that it ushers in the baseball season, whether in the big professional leagues, on high school or college campus, or on the diamonds in public playgrounds or in city back lots.

At Franklin College the baseball training season begins early. In the picture Coach R. E. (Tilly) Tillot-

son leans his hand on his knee and watches students take their turn at spring batting practice on Goodell Field. Every year, except during the war years when the plan had to be temporarily discontinued, the Franklin College Baseball Team plays other college teams in Indiana and takes trips for games in Kentucky and Tennessee.



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LETTERS

From the Editor's Mail Bag,

Regarding your February editorial on "Peacetime Military Conscription," I am constrained to say that had I written it I would be bound to judge it as inexcusably unfair. Since you have written it, I pass no judgment upon it. In the march toward international disarmament and enduring peace we get nowhere by indicting the good faith of our brothers. In this instance your strictures and judgments must presently be passed upon in the light of what comes forth.

In my poor opinion you render the Church you serve and Christianity itself a great disservice by writing as you have written. Nevertheless, I grant you complete freedom to write as you have written, nor do I question your sincerity. I am not unmindful of the Northern Baptist Convention Resolution at Grand Rapids to which you have called attention. I read this resolution and I remember other resolutions and then I exercise my freedom of conscience both as an individual and as one man responsible for one man's small influence. I still have painful recollections of a Northern

Baptist Convention resolution passed in Rochester in 1934 and reaffirmed in St. Louis in 1936.—*Rev. Daniel A. Poling, Philadelphia, Pa.*



I read Sergeant Hackett's article against Peacetime Military Conscription with great satisfaction. I wish it might be placed in the hands of every Congressman. President Truman ought to have a copy also. Since he is a Baptist, I hope he reads *MISSIONS*! When I read what some people said about our good and great Baptist Convention President Dahlberg it almost made my blood boil, even in February's zero weather. Why is it that some Baptists cannot believe the other man is sincere even if he does not believe as they do. That attitude is more the attitude of cheap politicians than of Christian brethren and Baptists.—*Rev. G. A. Fairbank, McGraw, N. Y.*



I read in the 2nd chapter of *II Peter* a full description of Baptist liberals, "covetous practices," "cursed children," "wells without water," etc., in the 19th verse, "while they promise them liberty, they themselves are the servants of corruption!" Servants of corruption—the phrase is applicable to all including the communist editor of *MISSIONS*. Here in Seattle is a \$100,000 Shinto (heathen) Temple built to an extent by the clients of a Baptist attorney, an outstanding example of the fruits of liberalism.—*Cassius J. Williamson, Seattle, Wash.*



I just noticed in *MISSIONS* that the Baptist, Methodist, and Christian churches of Kalona, Iowa raised \$2,500 for European relief by auctioning donated articles. In contrast I know some Baptists who are very much concerned about the proper theological formulae, but who have so little of the spirit of the Good Samaritan that they spend a lot more for brand new cars, radios, record tower chimes, choir robes, etc., things all right in themselves, but it is infinitely more all right to give everything possible to relieve the terrible need in Europe and Asia,—and to send missionaries into the foreign fields. Christ said to love our neighbor as we love ourselves. Until preachers and

DO YOU KNOW THAT . . .

DR. HENRY L. MOREHOUSE STARTED IN 1882 TO AGITATE FOR FINANCIAL HELP TO AID AGED BAPTIST MINISTERS.

THIRTY YEARS LATER HE ANNOUNCED TO THE NORTHERN BAPTIST CONVENTION IN SESSION AT PHILADELPHIA A GIFT OF \$50,000 THAT WAS TO START THE MINISTERS AND MISSIONARIES BENEFIT BOARD ON ITS VAST MINISTRY.



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church people are really sold on their own gospel they cannot expect to sell it to others. There is too much pious drooling, routine Bible study, perfunctory praying, and routine church and prayer meeting attendance, and too little grass roots thinking as to what constitutes actual Christian living.—*Paul S. Whitcomb, Gladstone, Oregon.*

I write to commend you for your clear-cut and tactful reply to Rev. Olaf C. Jensen concerning the second coming of Christ. May you continue to issue such a fine magazine as MISSIONS.—*Rev. Henry D. Coe, Rockport, Mass.*

I do admire MISSIONS so much. It is doing a splendid job as the increase

in readers so thoroughly reveals. I am especially delighted with its virile editorial policy.—*Dean O. A. Pendleton, Jr., Sioux Falls College, Sioux Falls, S. D.*

Missions is always enjoyed. I like the editor and also his plain way of speaking, even though I am an old so-called fundamentalist.—*H. W. Kirby, M.D., Jorhat, Assam.*

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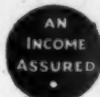
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PALM SUNDAY IN THE ROMAN CATHOLIC CATHEDRAL IN PUEBLA, MEXICO

Unknown to the worshippers the photographer took this picture during Palm Sunday High Mass. The Cathedral in Puebla, Mexico, is located not far from the First Baptist Church and the Baptist Mission Hospital. The photograph reveals not only the ornate architecture of the Cathedral, but also the expressions of adoration, as well as dull reverence, on the faces of the people, with here and there a look of wistful, deep, spiritual hunger that can only be satisfied by the realities of an evangelical Christian faith. Nevertheless the Roman Catholic Church claims ecclesiastical priority in all of Latin America and resents the intrusion by any evangelical missionary effort

MISSIONS

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APRIL 1947

The Supreme Court Turns Back the Clock

TO any Baptist sincerely concerned over Baptist unity and religious freedom, it must be inexpressibly sad to contemplate what happened on February 10, 1947.

In Brooklyn, N. Y., a Baptist fundamentalist regional conference voted to organize a national Baptist association in competition with the Northern Baptist Convention, and to continue its campaign to compel all Baptist agencies to creedal acceptance of its own interpretation of Christian truth.

On the same day in Washington, D. C., the United States Supreme Court decided that public funds may hereafter be used to pay bus transport of Roman Catholic pupils to parochial schools. New York City newspapers gave this momentous decision front page headlines. Are Baptist fundamentalists really aware of the danger and the long range threat to the freedom of all Baptists regardless of doctrinal labels?

The Roman Catholic Church may well give its pontifical blessing to the continued Baptist family quarrel over theology. The powerful, aggressive Catholic Hierarchy may well feel jubilant over its victory in thus undermining the American Constitution and in repudiating the principle of the separation of church and state. The hands of the clock of religious liberty, wrote one of the dissenting justices, have been turned backward. From Catholic bus fares it will be easy to sanction payment for school books, then salaries of teachers, building repairs, new school construction, until finally public funds pay the entire Roman Catholic system of education.

Here is a warning, a threat, a decision fraught with such peril that it ought to compel Baptists instantly to transcend whatever divides them and to solidify themselves into unbreakable unity. And yet some Baptists feel that it is more

crucial and urgent that other Baptists subscribe to their creed than that all Baptists unite to meet this menace to their freedom.

Let there be no misinterpretation of *MISSIONS'* position. The honesty of Baptists who feel the need of security in doctrinal uniformity cannot be doubted and must be respected. Their loyalty to Christ and to their own interpretation of Christian truth cannot be questioned. But the unwisdom of their leaders in failing to sense this overwhelming threat must be deplored. In this year 1947 surely doctrinal controversy may reasonably be deferred in order to unite against a common peril. For Baptists now to engage in theological civil war and to present to the world the pitiful spectacle of financial boycott of Northern Baptist Convention agencies as penalty for refusal to subscribe to creeds, as has been reported from another regional fundamentalist conference, would be an unpardonable sin. Surely instead of division there should not only be Baptist unity but also full cooperation with other Protestants in combined efforts to bring about eventual reversal of the Supreme Court decision. The longer Baptists are divided the greater and more inevitable their ultimate peril. Of what value are creedal literalism and doctrinal uniformity among Baptists when America bids farewell to religious freedom?

Once again this month Christendom commemorates its Founder who lived and died and rose again that men might have abundant life in unity and freedom. It is saddening beyond words that on the same day one branch of His church declares civil war and a high tribunal moves toward the union of church and state. Assuredly the Supreme Court has turned the clock backwards. Baptists need to pray earnestly that they will not be led to do likewise.



The World Today



Current Events of Missionary Interest



The crowded marketplace at Ajmer, India. What will these crowds do with independence?

The Scepter of British Imperialism Bids Farewell to India

AFTER 200 years of imperial rule during which every British monarch was crowned King or Queen of England and Emperor or Empress of India, the British government through Prime Minister Herbert Attlee on February 20, 1947, announced that Britain in June 1948, will relinquish all authority in India and will turn that vast subcontinent over to whatever government or governments the people of India may themselves establish by that date.

This is the most momentous decision ever made in the long history of one people's imperial domination over another. For 200 years 40,000,000 Englishmen have ruled the destinies of 300,000,000 Indians. The people of India must now decide whether they will establish an entirely united and independent nation like the Philippine Islands, or a dominion remaining within the British Commonwealth, like Australia, or whether they will split into two or more nations, one Hindu and the other Mohammedan, under a system known as Pakistan, or with several areas under native princes. Whether that will result in

economic and political chaos and bloody civil war is of grave concern to the peace and security of the entire world.

Behind this historic decision lie several powerful factors: (1) the example of complete independence of the Philippine Islands on July 4, 1946 in accordance with an American 48-year promise; (2) political reorganization of the Dutch Empire in the Far East (see *MISSIONS*, February, 1947, page 74); (3) long years of negotiations between England and India, beginning soon after the First World War; looking toward eventual change from colonial to dominion status; (4) insistent demands from both Hindus and Mohammedans for freedom; (5) the far-reaching effects of Japan's popular slogan, "*Asia for the Asiatics!*" which caught the imagination of the masses of India even though Japan's cruel and unscrupulous methods of conquest in China and Burma had failed to win their allegiance; and finally, (6) today's precarious economic position of England which no longer permits the luxury of old-fashioned, 19th-century, exploitative imperialism.

Regardless of what form Indian independence takes in June, 1948, the change is of immense significance

and consequence to foreign missions. With millions of dollars in property investments in church buildings, schools, hospitals, and a vast evangelistic, educational, and medical ministry, the anxious question that all foreign mission boards will have to face is whether or not the new government of India that emerges one year hence, Hindu, Mohammedan, or a union of both, will welcome a continuation of this Christian ministry and will guarantee security for this 150-year investment of life and property, or whether it will impose such restrictions on evangelistic activity and such control over education as to make foreign missions no longer possible as American Christians have heretofore maintained them.

Bus Transport at Public Expense To Roman Catholic Parochial Schools

AT ITS meeting in Washington, D. C., February 11, 1947, the Committee on Public Relations, which represents Northern, Southern, and Negro Baptists in the United States adopted unanimously the following resolution:

The five-to-four decision of the Supreme Court, which upheld a New Jersey School Board providing funds for the bus fare of Roman Catholic pupils attending parochial schools, is viewed with great seriousness by the Committee on Public Relations of the Baptists of the United States. We feel that the majority opinion must be acknowledged as turning back the hands of the clock as far as religious liberty and the separation of church and state are concerned in these United States. We deplore this opinion and are convinced that it will divide the people of the nation at a time when unity is greatly needed. In view of the religious heritage of America, which Associate Justice Black so eloquently reviewed, the decision is all the more to be deplored.

As Baptists of the United States we are resolved that the struggle for religious liberty, in terms of the separation of church and state, must be continued. We have lost a battle; but we have not lost the war. We feel that the decision will, in many ways, help to clarify the entire

church-state issue if reviewed in light of the American Constitution and our religious heritage. This will be particularly true when similar bills are brought before the Supreme Court. The cause of religious freedom is an invincible one. We continue to stand unalterably opposed to the use of public funds for the support of private and church schools now, and in the future.

This Supreme Court decision should be of paramount interest and of grave concern to every Baptist, and especially to Northern Baptists in their present unhappy, divided state over a needless theological controversy. (See editorial on page 199).

The Opening Day of Brotherhood Week Records the First Lynching of 1947

ON THE opening day of Brotherhood Week (February 16-23, 1947) while Americans were reading President Truman's message urging its observance, "we cannot hope to commend brotherhood abroad unless we practice it at home," an armed mob of about 25 white men stormed the County Jail in Pickens, South Carolina, and compelled the jailor to surrender a 25-year-old Negro. In a motorcade of seven cars the mob drove out of town and lynched the Negro. All that South Carolina's Governor Strom Thurmond is reported to have said was, "I do not favor lynching," with a feebly expressed promise to help apprehend the perpetrators of this mob murder. No coincidence with Brotherhood Week could have been more grim or horrible. It is not difficult to imagine what the rest of the world, and particularly Soviet Russia, will think of American advocacy of brotherhood and of the President's statement, "Our own land can make no greater contribution to this troubled world than to establish brotherhood as the rule of life among all our citizens of every religion, race, and national origin." A dead Negro sprawling on a frosty roadside in South Carolina told more about the need of establishing brotherhood as the rule of life in the United States than a hundred presidential proclamations.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

... THE BOMB THAT DROPPED on the soil of Japan and on the soul of America.—**Rev. George A. Buttrick**



WHAT WE SEE IN GERMANY is a continuation of war, but no longer against Germany. The Big Four are at war among themselves. Russia, England, America no longer fear Germany. They fear one another in Germany.—**Louis Fischer.**

CARLYLE'S CAUSTIC COMMENT on conditions in the United States during the last quarter of the 19th century—"Stomach well alive; soul dead,"—still has pertinence.—**Rev. Robert James McCracken**



TODAY THE WORLD IS RULED by "The Big Four" and not by the wise or the good or the just four, and no one thinks of justice.—**President Emeritus Henry Noble MacCracken**

Easter Sunday and Three Brothers

By HILLYER H. STRATON



UPPER PICTURE: Americans of Japanese ancestry being evacuated from the Pacific Coast in 1942 to one of a dozen relocation camps. LOWER PICTURE: The crude barrack shacks in which these people were interned for three years. Out of that background came Mitsuo (upper left), Haruo, and John (upper right) Kawamoto. Haruo died in Italy. See page 205

ON Easter Sunday three brothers were baptized. Back of that simple statement of an unusual baptismal service is an unusual story.

Do you recall the bloody race riots in Detroit in the summer of 1943? On the hot Sunday night just after those riots the young people of the First Baptist Church had invited a group of newly-arrived Americans of Japanese ancestry for a fellowship meeting in the home of the pastor. The ginger ale, in which floated cooling islands of strawberry ice cream, was particularly refreshing. In the group of visitors were Mitsuo and Haruo, two brothers whose father was in a Japanese Relocation Camp in

You will not forget this moving story of three brothers, Americans of Japanese ancestry, told against the background of race prejudice, military service, death in action, the conquest of hatred, and above all the ministry of evangelism which culminated in an unusually impressive, inspiring baptismal service on Easter Sunday

one of our western states. Although the sultry and languid air was charged also with the tension of racial conflict and of the Second World War, the soothing effects of this evening of friendliness had its effect on the lonely and frightened

youths who had lived through the evacuation from the Pacific Coast.

Thus began the regular church attendance, Sunday after Sunday, of Mitsuo and Haruo. They drank in the friendliness extended to them, and seemed to enjoy all the services. Three months passed and the pastor thought the time was right to tactfully broach the subject of their personal relationship with Christ. They were interested and they wished to know more. Although they had been born into a Buddhist home, they considered themselves American by birth, speech, education, and thought. They felt the deep yearning that the Christian God might also be their God. In later conversations with the pastors the two brothers told of their devotion to their father and their feeling that they ought to confer with him before making a final decision in so important a matter in their lives. At Christmas they went back to the Relocation Camp for a two weeks' visit with their father. While there Mitsuo wrote the pastor the following letter.

You are wondering what has happened to us. To see our family again was a welcoming joy, like drinking water when one is thirsty. We felt the surging strength return in our blood stream. There really is no place like home. . . .

We told Dad of our new discovery in life and what it has done for us. When we first arrived in Detroit after the race riots, since we were Americans of a descent with which our country was at war, we did not know what to think. We were very lonesome and full of fear. . . .

One day we were invited to your church. Then we began to feel otherwise. All our lives we have been Buddhists and we had never before been inside a Christian church. The friendliness in your church surprised us and we began to want to know more about your God.

We told Dad everything and he wants us more than ever to become Christians. You are as anxious to know about it as we are to accept Jesus Christ as our Savior. So please look forward to our return. . . .

On the Sunday after their return to Detroit they were again in church. On the following Sunday they made public confession of Christ at the morning service. The sight of two Americans of Japanese ancestry seeking membership in an aristocratic, white, Baptist church against the then nation-wide newspaper publicity of

Japanese atrocities in the Philippine Islands, caused many an older eyebrow to be raised and statements to be made about the welcome which these two youths would likely receive. But the young people of the church had already received them, almost literally with open arms, and later, to everybody's credit, the whole church was most cordial in its welcome.

Three days later at the mid-week service the two brothers were formally presented as candidates for baptism and they made more extended public confessions of their faith in Christ. In his testimony the elder brother said, "I was born in America as were all of you, but none of you has been behind barbed wire. None of you know what it means to be treated as an alien, and to have looks of hatred cast upon you. I do. I want to become a Christian because of the Christian life I have seen among the people in this church. We have been so graciously received here that we want your God to be our God. . . ." (Fortunately he knew nothing of the inner struggle certain good and sincere Christians in the congregation were having even as he spoke.)

It was one of the most moving testimonies that congregation had ever heard. There was scarcely a dry eye in the crowded room. Finally came the time for a vote. The chairman of the membership committee recommended their acceptance and the church voted unanimously to receive the two brothers into the church after their baptism which was scheduled for Easter Sunday. A month later Mitsuo brought his young brother John, and he also was received into the church.

On Easter Sunday the three brothers were baptized. Thus began a relationship founded on mutual Christian understanding that did as much for the church as it did for the three brothers.

Shortly thereafter Mitsuo was inducted into the United States Army. As soon as Haruo reached his 18th birthday he was also inducted. There were no finer soldiers in the Army. Eight months later the pastor received the following letter from Mitsuo.

We landed somewhere in Scotland and without delay proceeded on to our destination. The English country is most beautiful. . . . The British wel-

comed us heartily. Speaking from my heart, I never saw any people who have gone through what they have and still are as happy as they seem to be. I was really amazed. After leaving England we landed somewhere in France. The port was once a great port but today it was just a mass of wreckage.

Then followed action in France and Mitsuo was wounded by a land-mine explosion. The following letter came from an Army hospital.

I am writing from a hospital somewhere in France. I was wounded in action. Fortunately the wound is not serious and I hope to be out of the hospital in a week or so. . . . We have a swell chaplain, Captain Miguchi, and he is admired by all of us. . . . Do not be surprised if you hear me speak French fluently when I come back! God bless you, Pastor.

Thus within eight months after his induction Mitsuo was in action and wounded. Other letters passed back and forth. Soon Mitsuo and Haruo were reunited and in the same battalion. The next letter follows.

Yesterday was Sunday and we had a short service outside of the French fort. . . . Some of us sat on our helmets. Others sat on ration boxes. Our out-

door church was high in the mountains . . . then the sun came out and the cloud below passed away revealing a beautiful valley. . . . Our roughest campaign is ahead. Haruo will be beside me in battle and I know there could be no better morale booster. It's hard to explain, but I have no fears of what may come. My deepest affections to all.

About the middle of April the following letter was received from Haruo. It had been written on Easter Sunday.

It was on this day a year ago that you baptized me. Because of what it has meant to me it seemed only proper that I write you a few lines of appreciation. Somehow I seem to have led a fuller life since I became a Christian. Being in the army, it is easy to be led astray. But I have always been able to overcome temptations which, I must admit, are many. I would not have been able to do so had there been no Christ for me. I have never regretted having become a Christian. . . . Our Easter service was held this morning on the grassy hills of Italy and it was rather impressive. You must have had a large congregation back home. Did any Niseis (Americans of Japanese ancestry—Ed.) join the church? . . . The days of easy life in France have come to an end. From now on life will be much tougher.



Photo by U. S. Signal Corps

Two of the three brothers served in the American Army in Italy and one of them died there. In the picture General Mark W. Clark and Secretary of the Navy James V. Forrestal are inspecting troops from the 100th Infantry Battalion, all Americans of Japanese ancestry

Two weeks later the following V-Mail letter with its sad contents arrived from Mitsuo.

After 14 days of consecutive fighting we finally are to receive a few days of rest before going back to the front. I have had no chance to write sooner. . . . I do not know how to start to write what I want to say. Haruo was killed on April 9th while driving the Germans out of a village. I cannot find words to express how I feel now or felt when I was told of his death. My brother and I were very closely attached. He was such a nice fellow who never hurt anyone in his life. Why was he killed? I cannot realize that Haruo is gone. I can only pray to God to comfort me.

Later the pastor learned that Haruo lost his life while leading his company up a ridge in North Italy. When he sighted the enemy he turned and motioned his comrades to safety, as he shouted, "Take cover." Those were his last words. He was instantly cut to pieces by machine-gun bullets. Did not someone once say somewhere, "Greater love hath no man than this . . . "?

Who was this 19-year-old American boy of Japanese ancestry who with a smile so characteristic of him gave the last full measure of devotion?

He was the sixth in a family of nine, born in California on January 4, 1925. His boyhood was similar to that of other American youngsters raised on a farm. An honor student in grade school, he entered high school in 1938 where he majored in science and was graduated with an A average. He was a two-letter man in basketball, played on the baseball nine, and took an active part in the school's social activities. In his senior year Haruo was elected vice-president of his class, and president of the Junior American Red Cross which was organized after the United States was at war with Japan. *Youth has no race prejudice until it is contaminated by its elders!* Haruo was active in the Hi-Y Club, took a leading part in oratorical contests and shortly after Pearl Harbor he was awarded second prize in such a contest sponsored by the American Legion. His topic was, "The Rights We Defend!" And then he was caught in the great evacuation from the Pacific Coast in the spring of 1942. Haruo remained only seven months in a relocation camp when he came to Detroit. Ambi-

tious for an education he completed one semester at Wayne University before he entered the American Army.

The pastor did his best, at so long a distance, to bring what comfort he could to the heart of an American soldier far away in Italy who had lost his brother. There was sorrow in the pastor's heart and tears in his own eyes for he felt that he had lost a son, even if only a son in the faith. It was a comfort to have John, the third brother, in the pastor's home for a week. John had been rejected by the Army because of poor eyesight.

In reply to a letter of consolation the following letter was received from Mitsuo.

I was deeply moved by your letter. It made me happy to hear of the Easter services and the baptism of seven Niseis. Memories of last year's Easter Sunday and our own baptism are still fresh in my mind. Today as I write this letter many thoughts crowd my mind. The war is over in Europe but the soldiers are not celebrating. That our fighting days are over seems too good to be true. Although we are overwhelmed with happiness and want to drown ourselves in joy, memories of our hardships and the horrors of war simply do not make a soldier want to celebrate. A memorial service was held for our buddies lost in battle. It meant a lot to me for Haruo was my closest brother and he gave his life in this battle. Many times now I wonder if the sacrifice my brother made was in vain. It seems there are still people in California who dislike our physical features. Not long ago my eldest brother visited our own home in California. During the night some one fired five shots through the window and narrowly missed my brother who also was wearing our country's uniform. Did all of us fight here in Europe in vain? I remember Haruo's graduation address in which he said, "No matter how trying the circumstances, I will always be an American." Pastor keep praying for us and let us hope I may again join you soon.

The bitterness within Mitsuo's heart can well be understood. The concluding letter in this interesting exchange of correspondence was written, significantly enough, just at the time of the Japanese surrender.

When the war ended in Europe I could not help but feel hatred for the Germans. Externally I never showed my hatred but internally I did. I just could not forget. One day while I was guarding a German prisoner of war camp I struck up a casual conversa-

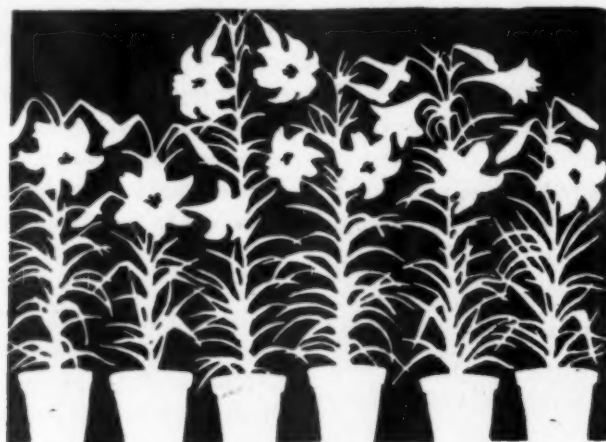
tion with a prisoner who spoke very good English. He was a German Protestant Army chaplain. He explained that he never expected us Americans to treat the German prisoners so well and he was thankful. He felt that God had willed that Germany must be defeated as a punishment for beginning the war. He spoke of his wish and the wishes of the majority of Germans for a permanent peace. Together we talked of how real peace could be secured and how wars could be avoided only through Christian thinking and the acceptance of Christian teaching. After that conversation I could not help but feel that God had sent the German chaplain prisoner to me to help straighten out my thoughts of hatred and I am so thankful.

It is a commentary on our tragically confused age, and it is also a ray of hope in the one world in which we now live, that there is a Christian

fellowship and a Christian ethic that binds men together across all other barriers. It took a German prisoner of war who happened to be a chaplain, to straighten out the thinking of a young American of Japanese ancestry whose background was Buddhist but whose hope now lies in the Christian faith and what it can mean for our world.

While Haruo sleeps in Italy in a soldier's grave, Mitsuo and his brother John are students at Michigan State College where both are doing splendid work. They are going to be a credit to themselves, to their country, and to the cause of Christ.

A pastor never knows what lies ahead in the life of some young man whom he baptizes on Easter Sunday.



They Had a Rendezvous With Death

By ROBERT A. VICK

QUR ship is about to enter the inland waters of the China Sea. I am sitting at my typewriter thinking of you and wishing to share with you our thoughts and experiences thus far.

Our trip to the Pacific Coast—the first leg of our long journey—afforded us a wonderful opportunity to see much of our great country. We were impressed with the vastness of the U. S. A. One can never fully appreciate the extent of the Kansas wheat fields or the seemingly endless expanse of prairie and semi-arid land of New Mexico and Arizona. We were

A newly appointed missionary, just before arrival in China, writes a brief article of impressions of the voyage, not knowing that it was destined to be his one and only message to the denomination that sent him to the foreign field, for he and his wife and one of their two sons had a rendezvous with death in the wreck of the airplane that was carrying them to West China.

humbled as we stood on the rim of the Grand Canyon. It gave us a new insight into the majesty of God's power and creation. Most of

all, we saw people—thousands of them and all kinds. But they had one thing in common. They were Americans for whom Christ died.

While we never once wavered in our conviction that we were answering God's call to China, we could not escape the further conviction that we were turning our backs on a gigantic task that remains to be done at home.

One observation that we made time and time again, and with great satisfaction, was that within a large part of our Baptist family there is solidarity and a singleness of purpose. We noticed this in Chicago when we visited the Baptist Missionary Training School. There we met many from all over our Convention who have heard God speak to them and are preparing themselves for all types of service in which we, as a family, are engaged. We felt especially proud to think that we had a small part in helping two of the girls go there for training. We were impressed with this Baptist solidarity when we visited our church in Kansas. As soon as the pastor discovered we were Baptist missionaries, he insisted that we be the special object of their prayers in their meeting that night. The people further requested that they be put on our mailing list, and they promised to follow us with their prayers and gifts. Still again, in California, the missionary society in the church chose us as missionaries for their special concern. We had been selected as their "prayer partners." The knowledge that these and other kind friends are so vitally concerned in us makes us all the more determined that we must not fail in the work we do in Christ's name.

And now we turn our eyes to China. Our experiences on this ship have not been altogether pleasing. It has been a rough voyage. We have been travelling in the hold. The hold where Mrs. Vick has been staying cannot be over 50 x 75 feet, and yet about 200 mothers and children had to occupy this space. Colds and



Paul Vick, 16-months-old son of Rev. and Mrs. Robert Vick, only survivor of the airplane disaster in China, on his bed in the Shanghai Hospital, both broken legs subjected to traction. His physician is Dr. Josephine C. Lawney, serving under the Woman's Foreign Board

fevers have broken out. But God has been good and has brought us this far in safety! He has opened the way for 700 more ambassadors of Christ to reach the shores of China and the Philippines. He has provided us with a rich fellowship of men and women from all denominations who are going out to live and to proclaim the more abundant life. Could there be any finer demonstration of the redemptive power of Christ at work today than that which is represented here? Few of us will ever forget the thrill of Christmas carols at sea.

Through all of this experience we have felt the strength which comes from your prayers. We are in a very real sense your representatives in China. We do not as yet know what experiences await us. We expect to find a most turbulent country. We know we shall be finding a country where the loving Christ has gone on ahead and is patiently beckoning to us to come on and minister in His name and His strength. And so, fortified by your prayers we move on.

NOTE—The author of this brief article, his wife, and their three-year old son Teddy were killed in the airplane disaster near Hankow, China, on January 29, 1947. Of the 14 passengers and crew, their 16-months-old son Paul was the only survivor. His survival is due to the father's split-second decision to jump with the baby from the plane at the instant before it crashed. —ED.

Fellow Travelers on a Cattle Ship to Europe

By RICHARD CHARTIER

AS A conscientious objector in the Civilian Public Service Reserve, it was my privilege to sail twice on cattle ships to Europe. The cattle shipping program as a phase of overseas relief work was necessary because of the depletion of dairy herds and farm animals by the devastation of war. The Service Committee of the United Brethren Church has shipped nearly 2,000 heifers abroad. Many other church groups and individuals have purchased or donated heifers for relief. Northern Baptists responded through their own "Heifers for Relief" project. In addition, U.N.R.R.A. (United Nations Relief and Rehabilitation Administration), purchased many thousands of heifers and also horses and mules for farm work, as well as baby chicks and hatching eggs—an innovation in



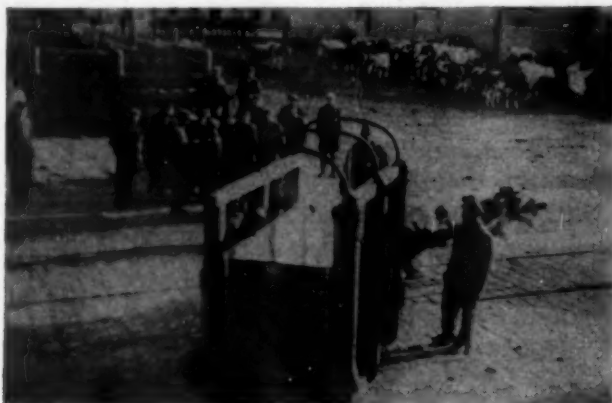
The S.S. Pass Christian Victory at the pier in Danzig

relief shipping. The cattle shipping program made shipments to France, Belgium, Poland, Yugoslavia, Czechoslovakia, Italy and Greece. The ships sailed on their errands of mercy from all the principal Atlantic coast ports and from Houston, Texas. Ships for Poland sailed from Newport News, Va.

My own sailings were on Victory ships to Poland. The ships averaged 18 knots an hour or about 400 miles a day. The *S.S. Pass Christian Victory* sailed from Newport News, Va. for Danzig, Poland with a crew of 53, a supervisor, a veterinarian and 32 "cowboys." Our cargo

You have heard about American young men taking cattle to Europe to replenish the war devastated herds of livestock. This article describes such a trip and gives brief impressions of Europe's misery and need

consisted of 775 heifers and a few bulls. The trip to Danzig took 15 days. The return voyage to Hampton Roads, Va. lasted 14 days. On my second trip on the *S.S. Jefferson City Victory*, there were only eight cowboys, as we carried a cargo of food and clothing, with cattle only on



Unloading cattle on the pier in Danzig

the decks. We spent 10 days in Danzig and then after a speedy return run of 10 days we docked in Brooklyn, New York.

On each voyage we sailed past England, sighted the White Cliffs of Dover, crossed the North Sea to the Elbe River and sailed through the Kiel Canal, along the coast of the Baltic Sea and into the Vistula River to Danzig. For considerable distances in the North Sea, a pilot had to guide us. Extreme caution had to be employed in the Baltic Sea because of the danger of floating mines. We saw several wrecks of ships.

It proved to be quite a task—even for farm-bred boys—to care for animals on the decks of lurching ships. The heifers were better sailors than most of us who cared for them, as we were

seasick soon after leaving port. Feeding and watering the animals, bedding them down in their stalls, and hauling hay from the holds occupied most of the daylight hours. Our bunks always felt good at the end of the day. Life aboard ship was not unpleasant. While sleeping quarters could hardly be called commodious, the excellence and abundance of the food compensated for lack of comfort. A few of the heifers died en route after contracting some of the illnesses to which they are susceptible. Other heifers became cows by giving birth to calves. The "infant" mortality among them was quite high because the veterinarian had not been provided with a certain medicine essential in caring for them. On the whole, however, our record was very good, considering the difficulties in shipping heifers several thousand miles.



Herded in an enclosure the cattle await transportation in freight cattle cars to the interior of Poland

Our contact with the ships' crews was in itself an experience. They were largely rough-and-ready young fellows. We found them not hostile but friendly when approached, and quite interested in our cargo of heifers—an unusual cargo for merchant seamen to accompany. We held Sunday morning church services on the aft open deck of the ship. No room on the ship was large enough to accommodate 32 cowboys. We arose early for sunrise services. The sun appeared from behind a cloud bank just as we began the second verse of our opening hymn.

Realizing that we would pass through the Kiel Canal in northwestern Germany and would be able to see the German countryside and the people, we saved apples and oranges from the table. During our slow passage through the

canal, we threw this fruit to children and adults who scrambled eagerly over the banks to get it. German pilots came aboard at the canal entrance to escort us through. Several fellows who came from Pennsylvania Dutch communities were able to converse with them. I had a grand time trying to make conversation with sentences from a German-English book purchased before leaving the United States. Germany was led astray, and she has suffered because she followed the blind leadership of nazism. The German people sincerely want to establish peace and to build a new nation where there will be enough for all. Many people all over the world want peace and security, but they do not know how to achieve it. In this world quest for peace it is the task of America to provide the guidance and leadership.

After docking in Danzig, officials and stevedores of the Polish U.N.R.R.A. assumed responsibility for unloading the heifers and the extra hay and feed in the holds. The animals



Typical street scene in what was the medieval and magnificent city of Danzig, now 90% destroyed

were branded "U.N.R.R.A.," and then herded across the city to barns where they were kept until freight cars and trucks could take them to needy farmers and institutions throughout Poland. A tour of the surrounding countryside enabled us to see farms where heifers and horses from previous shipments had been delivered. Such U.N.R.R.A. relief was very desperately needed. Although there has been some confiscation and dishonest distribution, on the whole the needy people are being benefited. It was a terrific contrast to walk down the streets in Danzig and note the poor, inadequate, and

often ragged clothing, and 10 days later to walk down 5th Avenue in New York where everyone seemed to be clothed in his finest.

We were shocked to see the immense damage left by the war and saw more than we wished to see. The destruction of Danzig was terrible. It is estimated that 90% of the principal buildings were destroyed in the battles for the capture of the city. It is not easy to record the impressions of "post war" Poland. Consider today's basic problems in America—unemployment, inadequate housing, delinquency, crime, strikes, high cost of living, etc.,—and then multiply them one hundred fold, and you have an idea of Poland's predicament.

Seven years of occupation—first by the Germans and later by the Russians—have left Poland a weak nation. She has suffered terribly and is suffering now. Her buildings are destroyed, industries crippled, people dispossessed, children and adults undernourished, wages low, culture at a low ebb, immorality and disease high. There are few amusements for the people, even if they could afford them, which most could not. Some communities have one movie. Most have dance halls because dancing is a popular and inexpensive pastime for the people. Very few automobiles are seen. The bicycle is the most common vehicle. Train and bus and street car services operate, but the equipment is poor and travelling most crowded and unpleasant. Pre-war conditions in Danzig are said to have been good, with food plentiful, and morale high. Danzig even now has beauty and dignity although most of it is in ruins. I could well imagine its magnificence in other days.

The Polish diet is very meagre—not nearly sufficient to build strong bodies and sharp, clear minds. On such a diet the Polish people somehow manage to exist but, of course, the human body cannot be cheated and the individual is ultimately hurt either through low resistance and lack of energy, or mental lethargy. The Baltimore Fellowship of Reconciliation gave me a carton of food to distribute. Housewives, dock workers, office clerks and the "mayor" of a small town shared its contents. Heart-warming indeed were the expressions of gratitude in French, Russian, German, Polish and English.

American ships are always greeted by Poles who have souvenirs, cameras and binoculars to sell. This selling activity is in addition to whatever work they may perform and is done to supplement poor wages. A few Poles have considerable money, and to those few and to the visiting Americans the less fortunate must sell what they can. Often families sacrifice fine clothing—tokens of prosperous days almost forgotten—in order to secure the necessities of life. Unfortunately, not unlike citizens of other nations, many people in Poland desire also the things they do not need. Cigarettes are much in demand and liquor flows freely. Easily understood is the clamor of the children for candy. An American with a few chocolate bars could easily rival the famed Pied Piper.

In none of my journeyings did I see a Protestant church. Not many church buildings remain and those which I saw were Roman Catholic, and among them a several centuries old cathedral, with an organ once regarded as the largest in the world. Groups of Protestants meet in homes. Many Protestants were Germans who have been expelled from Poland.

The Russian occupation is not welcome for the Russians are intensely disliked. Because the Poles had fought against the Germans they expected good treatment from the Russians, yet Russian occupation is harsh, totalitarian, crippling, enervating. Polish sentiment seems to be that Russia should entirely withdraw.

There are numerous Polish people here who lived in America for some time. They are almost unanimous in wanting to return to the U.S. which they regard as the "land of beginning again." Americans are held in rather high esteem. One Polish lady who acted as our guide had lived in New York City for 20 years.

During our first visit I witnessed a parade in honor of the anniversary of liberation of Danzig from the Germans. It was not a particularly happy occasion. Little gaiety was evident. The emaciated bodies and demolished buildings constituted too many grim reminders of the terrible seven years of war. Nevertheless the spirit of the people was good, despite terrific adversity. They were cordial and hospitable, brave and cheerful. They surely need America's help and friendship.

PERSONALITIES

Home Mission Board Appoints New Treasurer

► THE HOME MISSION BOARD announces the election of William H. Rhoades of Toledo, Ohio, as Treasurer of the American Baptist Home Mission Society, to fill the vacancy created by the resignation of S. E. Hening. (See *MISSIONS*, November, 1946, page 548.) The new treasurer is a son of Edward H. Rhoades, Jr., Budget Advisor of the Northern Baptist Convention, with whom he was associated in the practice of law prior to his service in the Army from 1942 to 1946 in which he held the rank of Lieutenant Colonel in the Air Force, with special responsibility for lend-lease to Allied Air Forces. His duties took him around the world. He has been identified with numerous Baptist organizations, serving as President of the Toledo Baptist Association, and for two years as President of the Baptist Young People's Union. He is a graduate of Denison University and of the Law School of Toledo University.



William H. Rhoades



John W. Thomas

M & M Board Appoints New Associate Director

► REV. JOHN W. THOMAS, from 1936 to 1945 Secretary of the American Baptist Home Mission Society's Department of Cities, and for the past two years Professor of Practical Theology at Crozer Theological Seminary, has been elected Associate Director of the Ministers and Missionaries Benefit Board to fill the vacancy created by the resignation of Rev. G. Merrill Lenox. (See *MISSIONS*, March, 1947, page 165.) He begins his work June 15, 1947 at the close of the Crozer Theological Seminary academic year. Prior to his service with the Home Mission Society he was Director of Religious Education at the First Baptist Church in Paterson, N. J., and later pastor of the First Baptist Church at Oaklyn, N. J.

Distinguished Chinese Baptist Visiting the United States

► Dr. T. C. BAU, for the past 24 years General Secretary of the Chekiang Shanghai Baptist Convention and Vice President of the Baptist World Alliance is in the United States for a few months on

his way to Copenhagen for the Baptist World Congress. In 1928, while in attendance at the Baptist World Alliance in Toronto, McMaster University conferred on him the honorary degree of Doctor of Divinity. He was one of China's representatives at the International Missionary Council in Jerusalem in 1928, and again, in Madras, in 1939. Dr. Bau is a member of the Board of Directors of the University of Shanghai, and was its Chairman for many years. He is also the Executive Secretary of the China Baptist Council. Although a loyal Baptist he is also interested in the general Christian movement. He is Chairman of the Board of Directors of Nanking Theological Seminary, the Christian Literature Society of China and of the China Christian Endeavor Union. Dr. Bau is a native of Ningpo, the oldest Baptist mission station in East China. After his early education in the Ningpo Baptist High School he attended the University of Shanghai, graduating from the college in 1914, and from the seminary in 1916.



T. C. Bau

Summer Camps for Fifty Thousand Baptists

By RODNEY M. BRITTEN



The Student Council at the Senior High Camp, Pinecroft, California

WHEN he stepped to the home plate and took a good look at the pitcher, Joe felt confident. In his home community he was one of the best players, but when that first ball came across the plate and he heard the umpire call, "Strike one," he knew that this game was different. One after another they came. And, almost before he knew it, Joe was out. His bat had not even touched the ball! Humiliated and disappointed, Joe threw himself on the ground and cried.

That was the beginning of a new Joe. In the days that followed at camp he learned that the way he took success or defeat was more important than the winning.

Joe was only one of more than 50,000 people who went to camp last summer and learned new lessons in Christian living and fellowship. From Maine to California these 50,000 people came from thousands of Baptist churches. They were able to enjoy camping because other thousands of men and women had been willing to plan carefully for last summer's camping season, and, because almost 10,000 camp leaders had been willing to spend part of their summer in sharing

An appraisal of the physical and social values and of the unique contribution, moral and spiritual, in the rapidly expanding summer camp program in which more than 50,000 Baptists participated during the year 1946 in 350 camps and assemblies at 125 sites in the territory of the Northern Baptist Convention

their time and talent with others in this great kingdom enterprise.

The late President Eliot of Harvard has said that camping is America's greatest contribution to the field of education. A religious educator recently remarked that present-day camping represented the greatest single contribution to the field of religious education since the advent of the Sunday school. There is a reason for such statements because camping, as sponsored by the religious forces of America, represents a unique experience in Christian living. Here is an experience where people may come into God's great out-of-doors and, in the midst of the inspiring realm of nature, and in the presence

of other campers and leaders, discover anew the greatness and accessibility of God.

To thousands of people like Joe the Christian community we call camp is their first real experience with actual purposeful Christian living. To many the opportunity to enlarge their



Last summer 350 Baptist camps and assemblies were held on 125 different sites. Some were on Baptist college campuses but most of them were in real camp settings. Nestled close against beautiful world-famous Yellowstone National Park is one of our Baptist camps. Its remarkable beauty in mountains and trees, has led the Montana Baptist State Convention to call it, "Templed Hills." It is a tiny valley—all its own—set almost a mile high, with majestic mountains carpeted with beautiful trees towering hundreds of feet above the floor of the valley, and with the three mountains, called the three sisters, guarding the entrance to the valley. Cascading through the valley and thundering over its 40-foot falls, a mountain stream provides a remarkable setting for this mountain camp site.



TOP: A class under the trees at Camp Elliott for Boys, Oregon. **CENTER:** Pennsylvania's Camp Unami for Girls. Did they enjoy it? The picture gives the answer. **RIGHT:** A craft student at Green Lake, Wis.

understanding of God, to see their comrades in a new group-living experience, and to realize the meaning of these experiences for life, is thrilling. To some the commitment to Christ as their Lord and to His kingdom, is a new-found joy as they sense a new consciousness of growing up spiritually as well as physically. To other campers it is the new feeling of worthwhile self-occupation and the discovery of a fellowship of work which has a distinct Christian value for life. And to the camper who meets Christ as Saviour for the first time in camp—what a blessed experience. To such camper whose life is made new by the transforming power of God, even the trees seem more lovely as the evidence of God's continuing presence.



Across America from the oldest and largest Baptist camps, at Ocean Park, Maine, to Thousand Pines, high in the San Bernardino Mountains, east of Los Angeles, California, Baptists are planning. Even in Washington,

D. C., the national capital, Baptists at last are to have a camp of their own, for they are building a new camp in the midst of a beautiful 300-acre site, on the historic Potomac River. Already scores of men, women, and children are sharing in the actual preparation of this site. Tomorrow will bring better camping because today men and women with vision are writing in big letters for all to see, their interest in camping and their purpose to provide adequate sites to enable thousands of youth, now unable to camp, to have an experience in Christian living out-of-doors.

Camping helps the churches meet their specific objectives within their area. For example, at the Royal Ambassador Camp at Ocean Park, Maine, the largest Baptist boys' camp in America, with a large staff and fine equipment, hundreds of boys are trained so that they might return to their churches throughout the New England area better prepared to take their places as boys in the life of the local churches. At Thousand Pines, in California, the Baptist Boy Scout Camp provides guidance to boys in the use of this boys' work program for the local church. In many states Baptist Youth Fellowship camps are multiplying as they seek to meet the demand of youth for a more adequate training for Christian living in home, church, and community. The world vision of youth is rekindled as they meet Christian leaders from foreign lands and missionaries in our Baptist camps. Already youth across our Convention are answering specifically the questions that discipleship with Christ asks of them and they are dedicating themselves without fear to the task ahead. Christian camping is helping youth answer these questions.

At Pinecroft Baptist Assembly in Northern California a group of young people first heard about the treatment given to a Japanese family returning to a city close to their camp. The family's home had been burned and a warning given. Only a few of the residents in the community were willing to say, "No" to such action. Under the leadership of the Baptist pastor of the city something was being done and the young people in camp wanted to help. With the guidance of a fine Negro pastor and the Christian Friendliness Missionary, the group made a study

of the problems involved. The campers with their leaders interviewed the Japanese family and representative people in the community. Back in camp their report was heard with breathless excitement, for some had seen Christian brotherhood in action for the first time.

In southern Illinois the young people decided to do something about youth evangelism rather than just talk about it. The campers turned to the Bible for scripture passages which they would use with other young people. Then they went out to a nearby town to make a careful home visitation survey, and returned to plan how to win for Christ those the survey had discovered were not professing Christians.

In many camps were Youth Associates of the Baptist Youth Fellowship who gave time and talent in order that they might share with youth throughout the nation their convictions concerning the "Disciple Plan."

There was the Navy man who said, "Many times while overseas I thought of the Christian fellowship of the folks back home. I often dreamed about it, but now it is more than a dream. Since coming to camp here the dream has come true. This is real Christian fellowship."

There was the young college girl who in camp last summer discovered for the first time the real implications of Christianity for her life. "I wish that every one could experience a Christian community such as Camp Unami," she said. "When people do not even try to live like we have lived here, how can they find happiness? I am going to study all the harder because I have a purpose to fulfill."

There were the college teams that went out into the camps from some of our Baptist colleges. Three girls and a boy from Linfield College in Oregon, after a varied experience in Vacation Church School and other camps, arrived at "Templed Hills" in Montana. At once they were part of the camp. The campers accepted them for what they were—friendly, jolly, seriously Christian and not afraid to work. Here was Christian living at its best straight from one of our own colleges and the young people of the camp saw something they liked and wanted!

The efforts of thousands of camp leaders and campers have born fruit. A large number of young men and women have been trained in personal Christian living and have returned to their local church better qualified to take a place of leadership there.

During the 1946 camp season over 4,000 campers accepted Jesus Christ as Lord and Saviour for the first time, and thousands upon thousands have taken and recorded new steps in discipleship. Already hundreds of youth are asking guidance as they seek to give their lives in full time Christian service at home or abroad.

While the future of Baptist camping looks bright, there are problems which require the attention of all Baptists. In an expanding program of camps there is the necessity of additional trained leadership, men and women willing to give liberally of their time and talent. There is the need for further camp-site develop-

ment and expansion to meet the need of our rapidly growing program. There is need for hundreds of thousands of dollars to meet the financial costs of plans already projected.

Tomorrow brings new opportunity. Multitudes of new campers are seeking this experience in Christian living within the camping Christian community and are already asking for a place in next summer's camps. In many camps there is no place. In Pennsylvania approximately 2,000 young people are camping in Baptist camps, but the questions Christian leaders in that state are asking are, "What happens to the other 38,000 Baptist youth who are not now in camp? Do they get a chance, or is camping to remain a privilege to be enjoyed only by the few?" If "camping is the most significant development of Christian education in modern times," then the opportunities represent tremendous responsibilities.



An unusual picture of Oregon's Mount Hood photographed from the highway that leads to Camp Elliott for Boys

Recommendations From Baptist Radio Committee

Important plans and recommendations were made by the Radio Committee of the Northern Baptist Convention at a recent meeting held in Syracuse, N. Y. There will be a radio studio and conference at Green Lake this summer. A definite program to help theological students and pastors in use of the radio, and the following resolutions were adopted:

I. We commend the American Broadcasting Company for carrying the very fine program called

THE GREATEST STORY EVER TOLD (at 6:30 P.M. on Sundays, EST) and that our commendation be printed and publicized through our regular channels of publicity and that our people be urged to listen to these dramatic episodes from THE GREATEST LIFE EVER LIVED.

II. We commend the Columbia Broadcasting System for the series YOU AND ALCOHOL.

III. We commend and support the project of our Council on Chris-

tian Social Progress whereby postcards are made available to all our people for registering disapproval of radio programs having strong liquor commercials. We urge that these cards be used throughout our Convention. We recommend that the Director of Public Relations give publicity to this through regular channels.

The Radio Committee is composed of Bernard C. Clausen, Miss Pearl Rosser, Charles H. Schmitz, and Stanley I. Stuber, *Chairman*.

Living in Ceiled Houses and God's House in Ruins

By JOHN P. DAVIES

ALTHOUGH we had been classified as "retired," the Foreign Mission Board has seen fit to send us out to China for our sixth term of service. In some respects conditions in China are far more difficult than when we came for the first time 40 years ago. The cost of living instead of being less than in America is now more. Many people are worse off since the Japanese defeat than when they were living under the iron heel. The communist menace is a constant source of anxiety. After eight years of war there is, of course, a deterioration in public morals. Foreign business men complain that the Chinese are trying to push them out. They should remember that "live and let live" is a Christian principle and that this is just another evidence that the Chinese people need the Christian gospel.

We came from San Francisco to Shanghai on a U. S. Navy transport and with Esther Salzman our Kinhwa hospital nurse, we proceeded to Kinhwa. We had dreaded the last 80 miles of the journey where the railroad had been torn up. But UNRRA kindly gave us the free use of a truck. After a vigorous shaking up we reached Kinhwa at 5 P.M. on the fourth anniversary of our unceremonious departure. The people were out with banners to meet us. We found our house cleaned, whitewashed, and equipped with borrowed furniture. Then followed the customary visiting and feasting. There was a big reception with 13 welcoming speeches. We assured them that we were unworthy of all the nice things they said about us, and that if they found anything commendable in us it should redound to the glory of God. This buildup will help to sustain us in discouraging situations. The ties of Christian friendship with these good people are very strong.

The next evening we had a testimony and thanksgiving meeting. No one has escaped danger and suffering. Some have had their faith strengthened. Some have lost ground. We must now set our faces for a forward movement. Before the Japanese occupation about 100 Chinese

War damage, deterioration in public morals, inflation and depreciated Chinese currency, civil war, menace of communism, and other discouragements are no obstacles to veteran missionaries John P. Davies and Mrs. Davies who returned recently to Kinhwa, East China, for their 6th term after 40 years' service and four years' absence during the Japanese occupation

refugees from other regions had joined the church. During the three years of occupation some of them returned home. Of those who remained, not one appears to have forsaken the Lord. Thus even though they became Christians while receiving aid, they are not "rice Christians." Some have told us how when fleeing from the Japanese they could not carry much with them, but they determinedly kept their Bibles and hymn books, and they still have them.

All of our Kinhwa property has been considerably damaged, the church being in the worst condition. On the first Sunday after my return I told the people how, like Jeremiah, I had gone out and viewed the desolation of the city, and especially of the church property. I also cited the word of the Lord by the prophet Haggai, "Is it a time for you to dwell in your ceiled houses while my house lieth waste?" The people thereupon appointed a committee to plan for the rebuilding of the church. Fortunately, Dr. and Mrs. Evans of Newton Center, Mass., long-time loyal friends of Kinhwa, have promised funds for reconstruction since the building is a memorial to Mrs. Evans' mother, Mrs. Pickford. The church members propose to provide the furniture for the church. The Pickford Memorial Hospital has reopened the outpatient department, and soon inpatients can again be received. The Cheng Mei Girls School and the Tsoh Sing Boys School are operating as a co-educational school. I admire the resourcefulness and faith of these people as they carry on in damaged buildings and with poor equipment.

The depreciation of the currency and the scarcity of commodities make living extremely hard. The money is all paper money. The official rate of exchange is 2,000 Chinese dollars for one American dollar. There are no ceiling prices and the sky is the limit. Although we are receiving over \$5,000,000 (*Chinese currency*) a year, we are on the road to the poorhouse. Last Sunday morning the church collection was \$12,252 (*Chinese currency*) which the treasurer took home in a shopping bag. *It will take most of that merely to pay for the receptacles which were made for receiving the offerings.* A wash-basin for which we paid 40 cents in Pittsburgh would cost about \$8,000 (*Chinese currency*) here. Conditions will get worse before they get better.

While sympathizing with the people who come to us with their financial needs, we try to turn their attention to spiritual needs. This will prob-

ably be our last term of service, and we hope to devote most of our attention to building up the church. We are admonished in the Scriptures to take heed how we build, whether gold, silver and precious stones, or wood, hay and stubble; for the fire shall prove every man's work of what sort it is. We want to build upon Jesus Christ as the foundation, hoping that our work shall abide. The philosopher William James once said that the greatest use of life is to spend it on something that will outlast it.

China is in an unstable condition and we hope and pray that we can carry on without interruption. We appreciate the prayerful interest of so many friends. The Chinese people are well aware of what America has done for them. China needs a great deal if she is to become a united nation; but more than anything else she needs the regenerating power of Jesus Christ.



Eighteen Ministers Had One Idea

By SIDNEY W. POWELL

IT IS under the leadership of God and not by chance that with impressive unanimity our great denomination has risen to the call for a great Crusade for Christ through Evangelism.

The crusade was conceived in a conference of some 18 ministers following the Northern Baptist Convention at Grand Rapids who recommended that all of the energies and agencies of the denomination be put behind an evangelistic crusade as they had been given to the World Mission Crusade which reaches its climax this month. Everywhere the suggestion was met with the most enthusiastic response and the Convention Program Committee at once planned to focus the Atlantic City Convention program on evangelism.

When President of the Convention Edwin T. Dahlberg came to St. Paul to ask me to assume responsibility as National Chairman for this vast project, it seemed to me that I could not undertake it and that it would not be fair to ask my church to release me. Yet, when the matter was presented, the church enthusiastically voted to release me for as much time as would be required.

The Crusade for Christ through Evangelism was presented to representatives of all the national mission boards and agencies. The representative said,

An account of the origin and background of the new Crusade for Christ Through Evangelism

"That is what our denomination and the world needs. Everything else can wait." The absolute unani-



Chairman Sidney W. Powell and Director G. Pitt Beers, who lead the new Crusade for Christ through Evangelism

imity of their response reminded us of the early disciples saying, "It seemed good to the Holy Ghost and to us."

This is indeed what America needs. Evangelism is the proclamation of the good news of the divine rescue, with the purpose of persuading men to accept Christ as Savior and Lord. This surrender of life may open channels for the reception and release of the regenerative energy of God upon a whole civilization. President Douglas MacKensie once said, "Evangelism is the only true regenerative of the human heart, the only real cleanser of the life of a nation." Such "great sympathetic waves of religious sensibility" as the evangelical awakening in England, for instance, begin in the presentation of a personal salvation "to everyone that believeth," but they issue in redemptive processes that may transform nations.

America is due for a spiritual awakening. Speaking of religion in England, Cecil Northcott said, "The combustible material for a glorious conflagration is here." It is here in America also. Let us heed the injunction of Paul to Timothy, "Stir into a flame the gift of God which is in thee." God grant we may not miss the great day of our opportunity into which unmistakably He is leading us.

When we came for the mid-year meetings of the denomination in Columbus, (*See MISSIONS, February, 1947 pages 104-106*), the Finance Committee said, "All of the funds of the denomination have been allocated. There is no way to finance this effort—unless perhaps the national societies would be willing to give it priority over funds due them." Some of these societies faced possible deficits. Could we reasonably expect them to give this effort priority over their own pressing needs? However, when they were called together, without a dissenting voice, they voted to give evangelism the right of way over everything else. Unanimously they said, "Regardless of our needs, this matter cannot wait."

The next day the proposed Evangelistic Crusade was presented to the General Council. Those who should know said there has never been another meeting of the General Council like that. Dr. Earle V. Pierce stood up and said, "This is what we want—what we have wanted a long time—only let us baptize it in prayer. Machinery won't do it." Dr. Claybourne Johnson stood up and said, "We've been talking about implementing the actions taken in Grand Rapids. We must get above all that and have a spiritual awakening. We must lift our souls up to God." And the members of the Council said, "We want to pray. Let us pray now," and they did pray. They would have prayed all afternoon if it had

not been necessary to stop and consider other essential business.

We thought we had reached the highest spiritual level in the meeting of the General Council, but the next morning when the program was presented to the Council on Finance and Promotion we were due for another enheartening spiritual experience. At the conclusion of the sessions when Dr. G. Ritt Beers and I had made our presentation, the whole Council went to their knees before God. The atmosphere was like what it must have been on the day of Pentecost. There were many earnest prayers offered in deep humility of spirit. Some one started to sing, "Have Thine Own Way Lord." The melody rose and filled the hall like a rising tide of spiritual power. After more prayers another started, "Consecrate Me Now to Thy Service Lord," and later, "Jesus Keep Me Near the Cross." Those who were in that meeting will not soon forget it. This experience could be a foretaste of many such meetings in churches across the country. God grant it may be so.

Hurrying to an engagement in Chicago recently I passed one of those ubiquitous purveyors of a certain religious magazine. These salesmen usually stand mute and unnoticed at the side of the stream of humanity rushing by. Not so this colored man. He was repeating, "If you don't go to heaven now, how do you expect to go to heaven when you die?" If our Crusade becomes all we hope for it, we must go to heaven for power. Realizing that fact, at a recent meeting, the Central Committee decided to call the whole denomination to a prayer tryst each morning at eight o'clock. Carrie Dollar, a member of the committee, who had been silent up to that point said, "Of course, we didn't know anything about this plan, but when the Executive Board of the Baptist Youth Fellowship met at Yonkers they decided to pray at eight o'clock each morning for the Central Committee and the Crusade, and each one was to contact five others and ask them to join in the prayer fellowship. That was back in December when we met." That was not arranged except as God arranged it. It was but another unforeseen evidence of the leadership of His Spirit.

If all our ministers and lay-people will humble themselves and pray daily, if they will work together as everyone in our denomination has in this effort up to this time, depending upon the power of God, we shall see a work done in our day that we could not believe if it were told us in advance. Let each have faith to anticipate it, and each prepare himself and his church for it in penitence, prayer, and the rededication of life to the vast Crusade to which our blessed Lord is calling his people.

Easter

An Easter Prayer

ALMIGHTY God, our Father, who through Jesus Christ, hast overcome death, and opened unto us the gate of eternal life, as we turn our thoughts to the blessed joys of Easter, we ask Thee to put into our hearts also a sense of the responsibility which rests upon each of us who doth profit from the supreme sacrifice which made the Easter resurrection possible. May we not accept all the joys as a matter of course, but with humble, lowly, and penitent hearts accept the sacrifices also. Make us each within himself realize that he, too, must follow the way of the Cross, and that he may know the peace and the joy of the resurrection. And as we ask this for ourselves, we pray Thee that something of this spirit may at this time enter the hearts of all the world, that the sacrifice of the Cross shall not have been in vain. In the name of our crucified and risen Christ we pray. Amen.

From *The Chapel Prayer Book*, by JOHN HENRY FRIZZELL, published by Abingdon-Cokesbury, and reprinted by permission.

Easter Thoughts

THE CENTURIES ASK, "What are we Christians doing with our risen Lord?" Of course Easter commemorates the most amazing and significant fact of all time, but unless Easter draws us closer to God and brings the Prince of Life more dynamically into our daily lives, we have missed the true Easter experience. Easter brings an experience of new life and a knowledge of truth which comes only through divine revelation; it gives courage and confidence in the hour of trial; it inspires with strength and zeal in arduous duty or burdensome responsibility; it enables the attainment of qualities of character which the world's most careful culture cannot secure. This new life comes as the gift of the Victor of Life. — B. S. MURRAY in *The Living Church*



EASTER DOES NOT OBLITERATE GOOD FRIDAY and it is no day on which to conceal the cross behind Easter lilies. It is fitting that the Christmas Star should illuminate the Cross and that the Easter lilies should glorify it; but neither must overshadow it, for both the Manger and the Empty Tomb get all their meaning from Calvary. The Cross must remain central in all our religion. The resurrection does not annul it, but rather confirms it, and gives it everlasting validity. The triumphant Lord bears forever the marks of the Cross. Easter proclaims that the life of sacrifice must continue and that the risen Lord

in and through us must finish the work of redemption. Symbolically no one is entitled to the service on Easter Sunday who has not been with his Lord through Good Friday and no one can share the Lord's resurrection except as he shares His Cross.—*The Churchman*



THE EASTER SEASON should remind us that the event it celebrates marked a new beginning in the life of humanity. This aspect of Easter is often neglected. Our churches surround the day with symbols of the renewal of nature in the spring, and sermons stress the meaning of the resurrection of Christ for the personal destiny of the individual. Less often do we realize that without the faith of Easter there would be no Christianity and no Christian community in the world which is constantly judged and renewed by the gospel. This community is the church. — J. C. BENNETT in *Christianity and Crisis*



THE HERODS AND THE NEROS and the Hitlers of history have never been afraid of the doctrines and idealisms of Christianity, but they have been afraid of the kind of men these doctrines and ideals make. Such men cannot be silenced by threats nor subdued by tortures nor confined in prisons nor conquered by death. The Resurrection Life is indestructible. It has been weakened but never destroyed, crucified anew a thousand times, and buried, and sealed within the tombs of man's sins and unbelief and hate; but a thousand times that Resurrection Life has come forth to renew the earth and to change the course of history.—*The Christian Evangelist*

My Risen Lord

My risen Lord, I feel Thy strong protection:
I see Thee stand among the graves today:
I am the Way, the Life, the Resurrection,
I hear Thee say,
And all the burdens I have carried sadly
Grow light as blossoms on an April day;
My cross becomes a staff. I journey gladly,
This Easter day.

—AUTHOR UNKNOWN

Easter Scripture

The gift of God is eternal life through Jesus Christ our Lord.—*Romans 6:23*

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.—*Galatians 2:20*

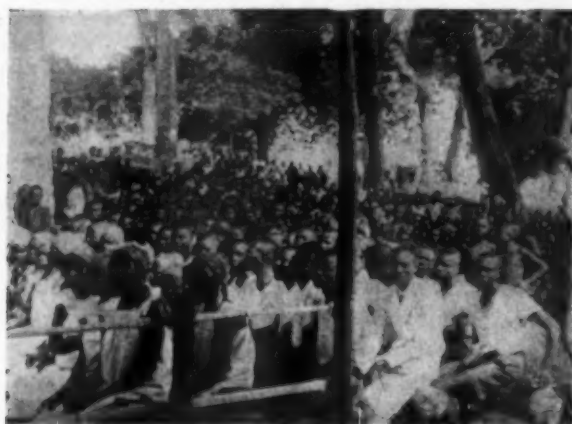
N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Do Missionaries Serve a Dead or a Living Christ?

Easter is much more meaningful to a people who have lived for centuries in the darkness of pagan superstition. If you desire evidence of a living Christ present in the world today, here it is

By CHESTER J. JUMP



An open air Baptist church service in Belgian Congo

AS WE gathered quietly on the hillside just as the first rays of the sun pierced the morning mist and as we heard the boys sing, "Halleluiah Christ Arose," we knew it was true.

Later as we stood with fellow Christians along the banks of the river and saw almost 100 men and women, boys and girls, enter the baptismal waters and become a part of the Church of Christ in Belgian Congo, we knew again that it was true.

As we sat with the 2000 others on the hillside and sang the anthems, "Alleluiah for the Cross" and "Christ the Lord is Risen Today," as we watched the faces of the people as they listened to the Easter message, and as we later returned to the church for a com-

munion service with 1000 Christians, we knew once more that it was true—that it IS TRUE TODAY. We serve a *risen* Saviour.

We had had the Easter pageant the day before. The infirmiers and teachers prepared it under the direction of Dorothy Wiseman. Throughout Passion Week we had special vesper services at which Doris Wiseman presented a series of graph talks on the events of the week. Thursday evening we had communion for the station families. We asked them to sit together—not the usual thing as men have one side of the church and women the other. But a few of our leaders took the step this year and asked their wives to come sit with them. When the wives blushing refused the men went and sat on the wo-

men's side, which made the wives blush even more.

The service at Vanga station on Easter Sunday was just one of 15 baptismal services held on our field. In all 866 people were taken into the church this year. All had been examined individually. And 850 others who were not quite ready will study to show themselves approved later.

It was a big task to examine all these people and it took most of the time from Christmas until the beginning of May. But it was more than worth it. How many of your churches received 866 new members this year?

Some of the experiences during the examinations made us realize how important coming into the church is to these people. One dear old lady could not recite her catechism very well. She could not repeat the Ten Commandments. She could not even repeat the Lord's prayer. But her experience of Christ was so real that it shone on her face as she tried to answer the questions. Her answer to questions about salvation showed us that she really understood. When I asked her, "If you should die without being baptised, would you be saved?", she answered,—"Oh, yes, I've already been baptised by the Holy Spirit!"

Easter Clouds and Sunshine in South India

Easter was a beautiful day, but one would never have known it were he to have judged it from its beginning. Morning dawned with gray clouds hanging low in

the sky. But the sun broke through and the clouds slipped silently away as if they knew it was Easter morning and they had no right to stay. The dewdrops on every limb and bud glistened with the touch of the sun's rays. The music from our Easter service echoed through the hills while with you the stars were still lighting the darkness of your night.

Before Easter, we pictured the Easter scene on our fireplace mantel. On the background against the wall we put a picture of the three Marys' going to the tomb. Around it we placed vines and moss with bright flowers stuck in the cracks of the rich green moss. On a little table with a glass cover, we placed a large white candle and around its base more moss in tiers with rows of different colored flowers for each tier. At noon we lit this candle and each one of us thought of our loved ones at home and in a way it seemed symbolic

of the light that you at home have given to each of us out here. It made us feel very humble to know that your light was following us and lighting our path here.

There were eight of us around the dinner table that noon. Our fellowship was rich with love and kindly understanding of each other. In the afternoon we walked up the hill to the sound of the church bell and had another Easter message that added to the holiness of this day. In the evening we gathered around the fireplace and there we ended the day with family devotions in the light of the glowing fire. As we said good night, we were aware of the light of Jesus Christ glowing within our hearts just as that fire glowed upon the hearth. More than ever we were conscious of the stupendous message we have to give to the world, and to the people of this land to which we have been sent.—*Anne J. Hansen, Kodiakanal, South India.*

laria as to make rice growing well nigh impossible. The churches of America through Church World Service shipped into the foreign missionary doctors 40,521 tons of medical supplies including atabrine for fighting malaria. Atabrine was so scarce and so urgently needed that it had been bringing \$1 per tablet on the black market. Then came one of the modern marvels of organization. Government officials, business men, civilians, all worked with the foreign mission doctors to insure the equitable distribution of these healing tablets to the ultimate consumer—the malaria-infested farmer and civilian. So painstakingly and carefully was this done that more than 300,000 people were relieved of the deadly disease. The price of atabrine was broken as completely as the fever so that a black market no longer flourished and tablets could then be bought by those who needed them at one cent each.

It should not be forgotten that the healing of the Siamese farmers not only worked a miracle in their lives but enabled them to raise greatly increased quantities of rice which relieved the hunger of additional tens of thousands as far away as Burma and India.

Black Market Medicine at One Dollar Per Tablet!

How the Protestant churches of the United States Cooperating through their united relief agency, Church World Service, helped to kill the Black Market in medicine for malaria in Siam

By LESLIE B. MOSS

THE MIRACLE of healing humanity is not a thing one individual can accomplish, or one country, or even one church group. Our resources of faith may be ever so great, but the multitude of individual contacts required makes all our relief work a corporate act.

How remarkably this is true has been demonstrated in the little country of Siam. The Japanese invasion in this tropical rice-growing country upset the supplies of malaria-fighting medicines. When the Japanese withdrew the Siamese farmers were so ridden with ma-



The First Baptist Church in Bangkok, Siam, with parsonage at the right and free medical clinic at the left

The world needs a mass miracle of healing. Our devotion to the bringing of such a ministry and witness to God's healing power may well release for the whole of mankind a new manifestation of the power of God in man's affairs. The Lenten and Easter period is a natural time in our Christian life to stress this opportunity. A new devotion to our Lord is certainly central. A new consciousness of our own potential power to help work this miracle of healing and new life should lift our hearts to new levels of consecrated service and giving.

The High Cost of Living in Hangchow, China

In spite of the postwar hardships and the high cost of living, Chinese Baptists in Hangchow, East China, are giving generously to pay the salaries of their pastor and their woman evangelist, reports Miss Ellen J. Peterson who returned to Hangchow last summer. Salaries have twice been increased to permit these workers to live. Funds have also been raised for church and parsonage repairs. The Wayland Academy Chinese

faculty is paid in flour. There are 12 relief stations operated in Hangchow for 200 children at each, who daily receive a meal of steamed bread, vegetables, and milk. One of these stations is at Wayland Academy in charge of Mrs. Hsu, wife of the Academy principal. On communion Sunday in June there were 164 present for the Hangchow Baptist Church communion service, previous to which 27 converts had been baptized of whom 11 were students. Four other students were examined and asked to await a later baptism.

FACTS AND FOLKS

► **DR. LUTHER WESLEY SMITH**, Executive Secretary of the Baptist Board of Education and Publication, was elected Chairman of the Board of Trustees of the International Council of Religious Education at its 25th annual meeting in Columbus, Ohio, February 10-12, 1947. Mr. James L. Kraft, Baptist layman of Chicago, Ill., was elected treasurer, and Dr. Benjamin P. Browne, new editor-in-chief of publications of the Publication Society was among the members elected to the International Council. It should be gratifying to Northern Baptists that three of their fellowships are thus given influential positions in this international organization to which so many American Protestant denominations look for leadership in religious education.

► **THE FOREIGN MISSION BOARD's** wartime depleted medical mission personnel is slowly being brought up to prewar totals. Latest addition is Frank Freeman Curry, M.D., a graduate of the University of Oregon Medical School. He and Mrs. Curry were appointed missionaries at the recent meeting of the Board. Mrs. Curry received

News brevities reported from all over the world

her B.S. degree in nursing at the Harbor View Hospital in Seattle, Wash. Dr. and Mrs. Curry are members of the First Baptist Church, Seattle, Wash., and will be designated to one of the fields in India.

► **DR. DRYDEN LINSLEY PHELPS** returned in December to West China where he has resumed his work as Professor of English Literature at West China University. In the support of this university the Baptist Foreign Mission Board cooperates with the foreign mission boards of American Methodists, The United Church of Canada, and the Society of Friends (Quakers). During his recent furlough in the United States while delayed by war conditions from returning to China, Dr. Phelps took graduate work at Columbia University and was visiting lecturer at the University of Chicago Divinity School. He is one of the authors of the new CHINA volume in the United Nations Series which is being published in 54 volumes.

► **IN REPORTING THE ORDINATION** of a promising young preacher in Burma who had been serving as assistant pastor to a saintly 85-year old Burma pastor, Miss Selma M. Maxville wrote, "It was a very happy occasion. To see the dear old Saint consecrate the young man of whom he is very fond, was most inspiring." Before the invasion of Burma by the Japanese, this young pastor had been in charge of the All Burma Baptist Orphanage in Moulmein. When the Japanese came he took all the children to the other side of Burma, where he cared for them all through the war. After the Japanese had been driven out, he brought them back. "We need many more such heroic young men," concludes Miss Maxville.

► **ASSOCIATE SECRETARY LOUIS P. JENSEN**, Pacific Coast representative of the Foreign Mission Board, plans to make a visit to the Baptist mission fields in India, following his attendance at the 7th Baptist World Congress in Copenhagen. It is hoped that military permission will be secured for similar visits to Burma and China.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPARD, *Editor*

MARGARET G. MACOSKEY
Assistant to the Editor

HORACE H. HUNT
Business Manager

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No. 4

Easter and the 30th Anniversary of a Futile Crusade for Democracy

BY AN unavoidable, yet perhaps providential, calendar coincidence Easter Sunday marks the 30th anniversary of America's formal entrance on April 6, 1917, into the First World War. Its purpose, said President Woodrow Wilson, was to make the world safe for democracy. The ensuing years of disillusionment are fearfully familiar to everybody. Instead of being made safe for democracy, the world was made safe for communism, fascism, nazism, autocracy, tyranny, totalitarianism, resulting finally in the Second World War, again involving the United States. The alleged objective of the second global conflict was to establish the "Four Freedoms," and to rebuild the world on the foundation stones of the Atlantic Charter which the late President Franklin D. Roosevelt and the then Prime Minister Winston Churchill broadcast in August, 1941. Once again humanity flounders in chaotic, dismal postwar disillusionment. Nowhere are the "Four Freedoms" securely established. Everywhere they are in jeopardy. The Atlantic Charter is one of the mirages of history. The Christmas broadcast of Pope Pius XII voiced the world's disillusionment. "The Four Liberties recently hailed with enthusiasm by many," said the Pope, "now seem only a shadow of a counterfeit. When the Atlantic Charter was first announced the world listened; at last one could breathe freely; but

what remains of that message and its provisions?" Nothing remains because a formal document known as The Atlantic Charter never really existed. It was not signed by anybody, as President Roosevelt later confessed in a press conference. "It was formed out of scribbled notes," said *The New York Herald-Tribune*, "and the activities of secretaries." Mr. John Foster Dulles of the Federal Council of Churches frankly acknowledged recently that "war romanticism had overidealized all of our Allies and their objectives."

Thus twice in one generation the simple, humble, common people of the world were plunged into the ghastly shambles and the frightful devastation of global war. Surely by this time they must be ready and willing to adopt some other method of settling the problems of the world. Yet against that background of an Easter coincidence the American people are summoned to face the prospect of the Third World War. Early this month, according to a daily press report, the President's special commission on universal military training, *which really means peacetime military conscription*, is expected to present its recommendations. It will be a second sorry Easter coincidence if that report happens to be publicized in the newspapers on April 6th. In a recent conference with War Department officials a Congressman asked a three-star general, who was also a big industrialist, whether America should now prepare for the Third World War. "Yes, sir!" was his reply. When the discussion turned to peacetime military conscription the Congressman was impolite enough to ask the industrialist if he had come to the United States at the age of 20 from Europe in order to avoid four years of compulsory military service. "*The general dodged that question!*" reported the news correspondent.

Do the American people want peacetime military conscription as an importation of the discredited European system, and as a proclamation to all the world and particularly to Russia, that they expect the Third World War? Or do they want their peace and security founded on friendly understanding with Russia and on global justice and world cooperation through the United Nations? Their reaction to the commission's report will furnish the answer.

The Relationship of Northern Baptists to the Federal Council of Churches

AT THEIR Grand Rapids Convention more than 6,000 Northern Baptists, by an overwhelming majority of three to one, voted to retain in this year's \$4,400,000 unified budget the modest appropriation of \$13,300 for the Federal Council of Churches. *That figures out to be three-tenths of one per cent!* This means that when a Baptist church contributes \$100 to the unified budget, *only 30 cents of it goes to the Federal Council.* Regardless of this infinitesimal financial support, the Grand Rapids vote reasserted the Convention's rightful place in this American Protestant cooperative fellowship. Could the Grand Rapids voters have attended the Federal Council's recent meeting in Seattle (*reported in the January issue on pages 40-42 and in February on pages 82-84*), their confidence in the Council would have been convincingly sustained. Its immense cooperative service in the fields of evangelism, world peace, international justice, relief and reconstruction through Church World Service, Roman Catholic claims to priority, American ambassadorship to the Pope, industrial strife, divorce and family disintegration, race relations, life's expanding pagan secularization, and in many other fields, continues to merit full Baptist endorsement. Moreover the Council has repeatedly disavowed being a superchurch or a Protestant hierarchy. *It claims to be only an instrument, not of church union, but of church cooperation.* At Seattle it again reaffirmed its evangelical basis of membership. What then should be the relationship of the Northern Baptist Convention? The Convention can follow one of three policies. (1) Doing independently what the Council does cooperatively. That would be so prohibitively expensive, so inadequate, and so ineffectual as to warrant not even momentary consideration. (2) Complete ecclesiastical isolationism, like that of the Southern Baptist Convention, profiting by and benefiting from whatever impact the Federal Council makes on public opinion and government policy. A conspicuous example, of immense benefit to Southern Baptist missions, was the Council's repudiation of Roman Catholic claims to priority in South

America. In this era of global political cooperation among the nations, ecclesiastical isolationism by any church or communion is the essence of denominational selfishness. (3) Wholehearted cooperation, always with the safeguarding reservation that the Federal Council cannot commit Baptists to any position or course of action without their formal consent or their Convention's independent endorsement. Such cooperation is the only Northern Baptist Convention policy that Baptist churches ought to sanction if they sincerely claim to believe in cooperative Christianity.

The Terrible Responsibility of Being an American Baptist

IN reporting her visit to a refugee camp in Europe for displaced persons Mrs. Anne O'Hare McCormick commented in *The New York Times* as follows:

The sight of an American in Europe always lights a flicker of hope in the dark rooms where people live between two closed doors. It is a terrible responsibility to be an American nowadays, not merely because helpless people in all parts of the earth look to us for answers to their desperate questions, but because we are literally the only country that can answer their questions. Something has to be done. It is up to the United States to take the lead. Nobody else can and Americans lose most if the rest of the world loses hope in America and its ideals.

This comment about American responsibility applies with inescapable relevance to the terrible responsibility of being an American Baptist. As a great branch of the Christian church we are committed to a three-fold vast global enterprise whose achievement depends on what happens 30 days hence.

Through the World Relief Committee we are trying to do our part with other churches and communions for the relief of suffering in Europe and Asia. It is horrifying to read what Mr. Richard Law said last month in the British House of Commons, "*In the heart of Europe today we see from 20 to 30 million human beings rotting to death before our eyes!*" The same horror can be witnessed in Asia on a vaster scale.

Through our unified missionary program at home and abroad we are committed in the name of Christ to an evangelistic, educational,

and medical ministry whose purpose is to persuade people everywhere to accept Him as Lord and Saviour and to live His way of life. The tribute on Missions Sunday to Roman Catholic missionaries by Cardinal Francis Spellman belongs to all missionaries. "In a world of men and nations that appraise themselves by their powers to destroy, there stands apart, and yet in our midst, this noble group of men and women who work to build, to beautify, to sanctify, as they live the love of God and teach it to their neighbors."

Through the World Mission Crusade, toward whose financial goal of \$14,000,000 on March 1, 1947 a total of \$12,862,362 had been pledged, we are trying to furnish part of the answer to the desperate questions of helpless people in all parts of the earth who need material and spiritual aid, who beseech us to send new missionaries to replace the aged, the retired, and the martyred, and who ask us to rehabilitate what was grievously disrupted and partially shattered by the war.

When the bombs fell on Canterbury during the Nazi air raid, hundreds of homeless people kept their courage. Their only anxiety was, "How much can I do for somebody else?" That question should confront every Northern Baptist during this month of April which closes another denominational financial year. His answer will determine to what extent he recognizes the terrible responsibility of being an American and an American Baptist.

Editorial ♦ Comment

♦ EFFECTIVE JUNE 1, 1947, the club subscription rate for MISSIONS will be \$1.50 per year where five or more subscribers are members of the same church or live in the same community, and \$2.00 per year for individual subscribers not in clubs. For the past three years MISSIONS has faced the relentless rise in the cost of everything that goes into a magazine, printing plant wages, paper, mailing, engraving, etc. The expansion in circulation and the increase in advertising revenue (*advertising rates were raised 11 months ago*), have not been enough to cover the increased cost of production. MISSIONS' paper now costs \$17,538 per year as compared with \$10,000 two years ago. Three wage increases at the printing plant have lifted the annual printing cost from \$20,162 to \$34,333. MISSIONS

is confident that all subscribers will cheerfully accept the new rate and will recognize its necessity. Practically all other magazines, secular and religious, including *The Christian Century*, and *The Watchman-Examiner* have increased their subscription rates. The New York Subways, for reasons of municipal politics, continue to operate on a five-cent fare when ten cents is the proper charge. The dividend-forgoing stockholder and the already overburdened taxpayer pay the difference. MISSIONS has neither stockholders nor taxpayers to come to its rescue.

♦ FOR TWO WEEKS LAST SUMMER, during the Editor's visit to Germany, the German people had had no potatoes, their staple food. (*See MISSIONS, January, 1947, page 19.*) What must Europe think of America when its people read or see news reels of North
(Continued on page 226)

THE GREAT DELUSION

Number 140

ONE HUNDRED MILLION GALLONS OF WINE

ACCORDING to calculations by the Wine Advisory Board, and published in *The New York Times*, the American people drank 115,722,656 gallons of wine during the wine crop year 1945-1946, the highest in any 12-month period in the history of the United States, an increase of 20% over the total in the previous wine crop year 1944-1945. The total should be compared with the 65,275,000 gallons drunk in the crop year 1937-1938, the last year before the American wine industry started its vast national wine advertising and promotion program. *It surely pays to advertise!* Of this gigantic total of 115,722,656 gallons of wine, California produced 87%, other states 10%, while the remaining 3% represented imported foreign wines. To be sure that the American thirst for wine, thus created by less than 10 years of high pressure advertising, will be easily quenched, the Wine Advisory Board also reported that the wine crop year 1945-1946 ended with 104,599,000 gallons of wine stored as inventories in bonded wineries and warehouses, almost enough for the new year's consumption at the same rate of drinking. What has become of the liquor traffic's solemn promises back in 1932 that the repeal of prohibition would do away with law violations and bootleg liquor, and would thereby encourage sobriety and promote a reduced consumption of beverage alcohol? How cleverly, glitteringly, devastatingly the American people were deluded.

(Continued from page 225)

Dakota surplus potatoes spread over fields as fertilizer, or of Maine surplus potatoes dumped into the sea? Today the people of Rumania are in the grip of famine of such proportions as to frighten the government. To them such fantastic American extravagance in the disposal of surplus potatoes must seem as incredible as it is terrifying. Had these potatoes been needed by the American Army during the war, American ingenuity, resourcefulness, and perseverance would have promptly delivered them anywhere on earth. Who today cares about people who starve because they have no potatoes?

◆ IN RECOGNITION OF THE ESSENTIAL UNITY OF Christians throughout the world, the 1,000,000th copy of the revised standard version of the New Testament was presented to Pastor Martin Niemoeller of Germany in Grand Rapids, Mich., on Sunday, February 9, 1947. More than 6,000 persons, representing 40 Protestant denominations, witnessed the ceremony at the opening of the 25th annual meeting of the International Council of Religious Education. A German now possesses the 1,000,000th copy. An American possesses the 1st copy which was presented to the Hon. Harold E. Stassen, President of the Council, at an impressive ceremony in Columbus, Ohio, one year previous. This revised version of the New Testament has been approved with high enthusiasm. Newspapers and magazines have devoted thousands of lines of space to review and favorable

comment. *The Western Baptist* appraised it as, "easily understood, clear, accurate, suitable for family devotions and public worship. It will make Bible reading a delight." The distribution of one million copies in the first year of publication is an extraordinary achievement. But distribution is not enough. What is required is that the new version be read, its precepts followed, and the divine life revealed therein be reincarnated in the life of the reader.

◆ THE PROVISIONAL COMMITTEE of the World Council of Churches will meet at Buck Hill Falls, Pa., April 22-25, 1947 to plan for the organization meeting of the World Council in Amsterdam, Holland, August 21-September 4, 1948 (next year). Program theme will be MAN'S DISORDER AND GOD'S DESIGN, to be considered under four headings, each assigned to a commission for extensive study: (1) The Universal Church in God's Design; (2) God's Design and Man's Witness; (3) The Church and the Disorder of Society; (4) The Church and International Affairs. Once again Northern Baptists may rejoice that their Convention eight years ago at Los Angeles, Cal., in 1939 voted unanimously to join the World Council of Churches. It would be sorry evidence of ecclesiastical isolationism, like that of the Southern Baptist Convention, if Northern Baptists were outside instead of inside this ecumenical fellowship, and indifferent to this momentous theme which 96 churches, communions, and denominations are to discuss together at Amsterdam.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

BOOKS REVIEWED BY HERBERT W. HANSEN, ALFRED L. MURRAY, AND WILLIAM B. LIPPHARD

► AS HE SAW IT, by Elliott Roosevelt, is a revealing, controversial, and much discussed book on the war conferences which the author's father, the late war President of the United States; attended at Casablanca, Cairo, Teheran, Yalta, and on the Atlantic Ocean with Prime Minister Churchill when the Atlantic Charter was publicized to the world as war aims which up to the present time have been most conveniently forgotten. The author sets forth Mr. Churchill's constant concern for the preserva-

tion and the postwar perpetuation of the British Empire in a most unfavorable light, so that he was never again invited to Mr. Churchill's home during the author's long sojourn in England. "Appar-

ently Mr. Churchill never forgets," is his sad conclusion. A revealing glimpse of what the late President conceived to be America's postwar duty is given in an intimate midnight chat between father and son. "When we have won the war," said the late President, "I will work with all my might and main to see to it that the United States is not wheedled into accepting any plan that will further France's imperialistic ambitions or that will aid or abet the British Empire in its imperial ambitions." How much

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he foresaw the power of Russia that would emerge after the war, is not clear except for this comment, "Perhaps Russia will get strong in Europe. Whether that's bad depends on a whole lot of factors." To read this book now will reveal how far the postwar world has already moved away from the ideals and hopes that were voiced in the prayers of millions of people while the war was being fought. Here is a magnificent contribution to disillusionment. (Duell, Sloan, & Pearce, Inc. 270 pages. \$3.00.)

► **ON FINAL GROUND** by *Harold A. Bosley* is a volume of 21 sermons by the versatile minister of the Mount Vernon Place Methodist Church in Baltimore. He preaches on such historic themes as God, Christ, the Bible, the Church, and Prayer, in a world where the tragedy of total war is possible, with all the problems that that implies, including a cynical and paralyzing aftermath. These are strong and ingenious sermons. The author apparently is still a pacifist. He can belabor the militarism and national pride of his own country, without a word of condemnation of really militaristic nations like Germany and Japan. Is it really necessary to love one's enemies better than one's self? There are places where his style could be improved. What is a "way-lost" generation, or an "others-ignoring" kind of life? Is prayer the "furthest" thrust or the "farthest" thrust? In spite of these criticisms these sermons are still among the best that are being preached today. (Harper and Brothers. 271 pages. \$2.00.)

► **BARABBAS**, by *Emery Bekessy*, with the collaboration of Andreas Henberger, and translated from the German by Richard and Clare Winston, is a fascinating novel about the times in which Jesus lived. Barabbas promoted a doctrine of hate and violence, while

Jesus preached love and humility. Israel, suffering under the Romans, turned to Barabbas instead of Jesus in the hope to gain freedom. The book is moving, dramatic, and readable. (Prentice-Hall. 324 pages. \$2.75.)

► **NEW TESTAMENT EVANGELISM, HOW IT WORKS TODAY**, by *Arthur C. Archibald*, combines the best that has been written on visitation evangelism with practical suggestions and workable plans that a pastor has found effective in a pastorate of over 30 years. This is a helpful and simple handbook for ministers and laymen in the work of visitation evangelism. (Judson Press; 149 pages; \$2.00.)

► **ILLUSTRATIONS FOR PREACHERS AND SPEAKERS**, by *Keith L. Brooks*, editor of *Prophecy Monthly*, offers approximately 150 illustrations, topically indexed, chosen from many fields of interest. (Zondervan; 128 pages; \$1.25.)

► **MORE ILLUSTRATIONS AND QUOTABLE POEMS**, by *A. Bernard Webber*, associate pastor, of Tremont Temple, Boston, contains an interesting collection of illustrations and poetry suitable for quotation and indexed by titles and subjects. (Zondervan; 111 pages; \$1.25.)

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by MERLE WILLIAM BOYER

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HARPER & BROTHERS

► **MORE SERMON TRAILS FOR BOYS AND GIRLS**, by *Carl S. Weist*, pastor of the Mount Vernon Community Church, New York, is a model book for those who desire to know how to impart to children messages that are timely, practical, eminently sensible and full of inspiring suggestions that will inevitably color conduct and behavior. These 52 stories arrest attention, command action, and inspire high ideals. (Harpers and Brothers; 148 pages; \$1.50.)

► **WHOSE LEAF SHALL NOT WITHER**, by *James M. Lichliter*, discusses in 13 pungent and provocative chapters vital themes that deal with the paramount issues of religious faith as related to Christian living. Under three general heads: The Soil, Growing Points, The Harvest, such pertinent subjects as What Religion Is For, The Ever-Present God, The Dynamics of Faith, What Ordinary Folks Can Do, are considered. The book is thoroughly evangelical and edifying. (Abingdon-Cokesbury; 192 pages; \$1.50.)

► **ALBERT SCHWEITZER: Christian Revolutionary**, by *George Seaver*, does not give a detailed account of the missionary's activities and ministry, but is a commendable appraisal of his ethical, social and political philosophy. "Reverence for Life" is Schweitzer's watchword. He contends that it was basic in Jesus' ethics and is essential in holding civilization together. Quotations from Schweitzer's words are used freely throughout the volume. (Harpers and Brothers; 130 pages; \$2.00.)

► **INSPIRATIONAL AND DEVOTIONAL VERSE**, by *Bob Jones, Jr.*, presents 365 well selected poems that "arouse fragment memories of the past, lighten sad hearts, and lift man's thoughts heavenward." (Zondervan; 336 pages; \$2.50.)

► **GREAT MISSIONARIES TO AFRICA**, by *J. Theodore Mueller*, briefly sketches the life and work of 13 missionaries from Robert Moffat to Dan Crawford. (Zondervan; 153 pages; \$1.25.)

► **75 YEARS BETHEL THEOLOGICAL SEMINARY**, by *Adolf and Virgil Olson*, tells the story of the Swedish Baptist Theological Seminary, St. Paul, Minnesota, founded by Dr. John Alexis Edgren, and now under the wise leadership of President Henry C. Wingblade. (Conference Press, 232 pages, \$2.50.)

► **INDIANS OF THE HIGH ANDES**, by *W. Stanley Rycroft*, is a report of the commission appointed by the committee on cooperation in Latin America to study the Indians of the Andean Highland, with a view to establishing a cooperative Christian enterprise. (Committee on Latin America, 330 pages, \$2.)

► **THE MIRACLE OF THE BELLS**, by *Russell Janney*, is the first novel by the playwright, and co-author and producer of the stage success, "The Vagabond King." (Prentice-Hall, 497 pages, \$3.00.)

► **PRINCE OF THE PULPIT**, by *Joe W. Burton*, is "a pen picture of George W. Truett at work" in his study, pulpit, appointments, among troubled people, and the unsaved. (Zondervan; 87 pages; \$1.00.)

► **THE REVIVAL WE NEED**, by *Oswald J. Smith*, contends that not better methods but more consecrated Christians and sincere prayers are needed to bring about the revival that the world needs. (Zondervan; 120 pages; \$1.00.)

► **THE ENDUEMENT OF POWER**, by *Oswald M. Smith*, discusses with strong evangelical emphasis the doctrine of the promise, fulness, and anointing of the Holy Spirit, contending that the "purpose of enduement of power is witnessing." (Zondervan; 113 pages; \$1.00.)

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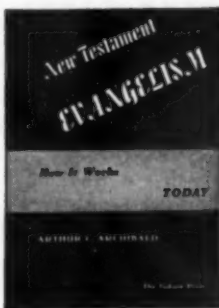
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CHICAGO

LOS ANGELES

Much Is Possible With a Little Courage

By MARY MARTIN KINNEY



The Christian Friendliness Planning Committee prepares its reports

IN a small rural community where no people of minority groups had ever lived, an interesting interracial experiment was undertaken by a Christian Friendliness missionary. To the Mother and Daughter Banquet, sponsored by the World Wide Guild she took three girls of her Fellowship Choir, a Japanese American, a Negro, and a Caucasian. Of course, arrangements had been made before the four arrived at the end of their 250 mile trip. The week-end moved along without incident, almost as though nothing unusual were happening. The city girls entered into the occasion, tried their hands at farm chores, including milking cows, went hiking, got up early for horseback rides, and had a grand time. The Caucasian and Negro girls were paired off for the night, the Japanese American girl and the missionary. That the hostesses succeeded in making the visitors feel at home was revealed in a conversation with the Japanese American girl. She said that the week-end meant much to her because of what the lovely, poised, 17-year-old Negro girl had said about it. The night she spent in that white home had made her feel for the first time in her life that she was a person. When she entered the guest room with the

Practical suggestions and helpful plans for translating Christian interracial sentiment into actual fellowship and constructive understanding

white girl who was to be her roommate she realized that there could be no possible difference between what she and a white girl received. In that moment for the first time she felt herself to be as good as any other person. As the young Japanese girl recounted this experience, the missionary sensed anew that a part of her job is to help people, through a variety of ways, find their own worth in order that they may know they are of infinite worth to God.

Here is background for this year's study of THE CHRISTIAN AND RACE. Some Baptists are thinking seriously for the first time about the implications for Christians in American racial beliefs and practices. They begin to see that if the religion of Jesus Christ had been followed by most Christians, our country could not have come to its present state of injustices based on color. As concerned Christians they recognize a personal responsibility to do something but they feel helpless. They think the task demands

daring Christians whereas they have only a little courage. Only a little courage? Many things are possible with a little courage!

The first thing is to include in your prayer the new desire to grow in this kind of Christian experience. Dr. Frank C. Laubach reminds us that "Prayer is largely unused because people no longer believe there is spiritual power that can be released through talking with God. And since we do not know the mighty power of prayer, we sit idly by and wring our hands, and wish we could do something."

A little courage plus prayer is preparation for action. This might begin by joining forces with thousands of Christian Friendliness chairmen and volunteers. Their experience of 27 years confirms the value of personal acquaintance between people of different races. It is not sufficient to read and study about people. Such knowledge is important but it may not furnish enough emotional drive to influence behavior. Look for someone else with a little courage and talk over ways to start or to develop an acquaintance across a racial line. You may want to talk with your pastor or a volunteer, or a public school teacher in the church. Such conversations often bring excellent suggestions. Consider your present church connections, and where you live, the people you meet in your regular activities. A little courage combined with one's best courtesy is often adequate for



CHRISTIAN FRIENDLINESS MISSIONARIES

Dorothy Shimp, formerly Massachusetts, Matilda Utecht, special assignments, Mary Martin Kinney, department secretary, Priscilla Gipson, New York City, Doris Allen, office secretary, Esther Davis, Chicago, Helen Darby, Pittsburgh, Bernice Cofer, California, Isabelle Gates, Oregon, Frances Priest, Michigan, Naomi Newell, Pennsylvania, Violet Rudd, Washington

following up openings to show genuine interest, for example, in Negro or Japanese Americans who have come back home, the parents of others who could not come back because they gave their lives or are still in hospitals, a Negro WAC or Red Cross nurse, a Jewish family sending help to relatives who survived in Europe.

Perhaps your home church is in a community where children of other races come to Sunday school. Getting in touch with their parents is important. The father of such a child would probably be very pleased to have a man from the church express appreciation for the child's attendance. Or the mother would be happy to have a call from a woman of the church.

"One never knows when opportunities for Christian Friendliness will arise," remarked one Christian Friendliness chairman. A chance conversation as she "waited in a meat line," led to a growing acquaintance. Following up openings requires a genuine desire to increase good will and understanding. Such effort may sometimes be misunderstood. It may receive joyous appreciation. It is an experiment.

Perhaps the home church is in a small community of only white residents. This requires a special kind of alertness. Keeping in touch with school authorities and real estate dealers may bring prompt information about a Nisei or Chinese or Negro family that moves in. Immediate courteous attention from a Christian family will have much to do with their integration into the life of the community. Inquiry about the surrounding country may reveal seasonal migrant laborers of other racial groups.

If the children and young people of the community are growing up in a too restricted atmosphere, careful planning by parents and Christian Education leaders can help delegates to go to camps and conferences which serve more than one race. A parent's first acquaintance with a member of another race might be a joint undertaking with his son or daughter. People of two generations may develop Christian attitudes and behavior together as they learn how a Christian lives in a world of color.

A beginning might be to invite one or two foreign students to a home dinner. Some of these students are Christians. Many are not. Many will never feel the warmth and spirit of

a Christian American home. Before such a guest comes, learn if possible his or her special interests. Music or games are possible features. Often such a guest greatly enjoys a trip through the house to see how an American home is furnished. One highly successful dinner included showing the vacuum cleaner to two Chinese guests, professional men but eager to examine and try out this useful tool. A little courage used for acquaintance with a student from abroad may have results thousands of miles away. Did you see this in *YOUTH NEWS LETTER*, No. 19? "In October 1946 at Chandipore-by-the-Sea on the Bay of Bengal 80 Christian youth met in their first annual Institute since 1941. . . . The discussion of the fundamentals of Hinduism and how to win Hindu young people for Christ was conducted by Mr. Shastri, who was converted to Christianity while a student in America." There is a definite challenge in another quotation from the *YOUTH NEWS LETTER*: "The Indian government plans to send to America some 500 students each year for the next three years. . . . What will these students find in America?"

A little courage combined with prayer and action brings to light new information about one's church and one's community. You may learn that members of your church are active in this field and would welcome your help. Or you may find other agencies in the community with programs through which you could find a way to know one or two Chinese or Korean or Japanese or Negro people well. Although the Jews are not a separate race, they suffer many of the same difficulties that handicap racial minorities. Personal acquaintance and understanding between Jewish and Christian people is urgently needed in this time of tragedy.

Opportunities for acquaintance with people of the same or a higher level of culture, between people of the same interests are usually easy to find in a large city. From various areas come the following encouraging news items.

At a Baptist State Convention last fall an amendment to the By-Laws resulted in the election of the Board of Directors of two persons from the General (Negro) Association; one from the Spanish-speaking churches; one from the Swedish Conference; and one Chinese and one Japanese.

At The Council Leadership Training School, by far the most outstanding that has been held, one of our Chinese women, very able in kindergarten work, led the class in "Teaching in the Kindergarten Department." It marks the beginning of a new era of leadership on the basis of the person best qualified.

Following a Christian Friendliness meeting in the Youth Fellowship of one of the churches, a joint project was held with the Japanese Youth Fellowship in making ready the grounds of the kindergarten. A fine piece of work was accomplished.

A Japanese-American girl, secretary in our World Mission Crusade office because of Christian Friendliness effort, left last week to be married. She is a lovely person and deeply Christian. Upon leaving her job she handed the director an envelope containing \$50, saying she had come to believe in the World Mission Crusade and she wanted to have a part in it.

If the effort to develop interracial acquaintance is begun and continued with honest desire to increase Christian human relationships, many and varied will be the results. But there is one certainty. Out of the intelligent use of a little courage comes greater courage and the skill for high achievement.

The Department of Christian Friendliness has a staff of missionaries available to the churches without cost. Your pastor or the president of your Woman's Society can talk with you about the possibility of having the help of such a missionary. Inquiries sent to the Department of Christian Friendliness, 22nd floor, 152 Madison Ave., New York 16, will bring suggestions.



Christian Friendliness State Chairmen at last summer's Green Lake conference on missions

A Man With a Vision

A Meditation on Missionary Service and our Response

By REUBEN E. NELSON

HOW seldom we stop to evaluate the contribution of our missionaries. They themselves never ask for our praise. For them it is enough that their dedication is not to us but to the Father who sent His only Son.

Recently I sat down to luncheon with one of our excellently-trained medical missionaries. His hospital, although small, is a center from which the gospel with all its blessings radiates to a great mass of population. He now returns to these people after a furlough in the United States during which he has in reality been a missionary to us, making our hearts burn with a new passion, lifting from our eyes some of the veil of indifference and self-satisfaction.

What he said at that luncheon will be an abiding blessing. Here was one item. "My hospital is small. I can train five internes a year. A little English Presbyterian hospital to the south can also train five internes a year. *In 20 years we can train 200 Christian doctors who can be the greatest influence for Christ in their progression and in their communities.*"

As we sat at luncheon together I realized that I was in the presence of a man with a vision. Can we Baptists match that vision with our giving, praying, living?



New Phases of Baptist Relief Program

In a letter to the World Relief Committee of the Northern Baptist Convention, dated Paris, Feb. 11, 1947, Dr. Edwin A. Bell, the Foreign Mission Board's representative in Europe, writes: "Your two cables advising of the shipment of 400 bales of clothing for Baptist relief in Poland, and five tons of



One of Europe's greatest needs today is shoes. New and used shoes are being supplied through Church World Service. The Baptist Youth Fellowship is undertaking a special used-shoe project. See page 243.

clothing and shoes for Baptists in France, were received. When I was in Poland recently I learned that the clothing had arrived. The Scan-



Orphans like the child pictured here are being cared for by Baptists through the Baptist World Alliance, the Baptist Foreign Mission Societies, and Church World Service

dinavian staff directing Baptist relief in Poland supervises the distribution of this material, so I can assure you that it will be well cared

for. . . . The Baptist relief group in France have a good committee in which I have confidence and which seems to be doing excellent work."

Illustrated on this page is part of the work which Northern Bap-



Baptist orphans from the Displaced Persons Camps in Europe, like the orphan pictured here, are now coming to the United States. The World Relief Committee is assisting in the support of two orphans recently arrived from the Ukraine.

tists are doing in Europe, through the Baptist World Alliance, the ABFMS and the WABFMS, and Church World Service.

Two Baptist boys from the Ukraine, Theodore Korskek and Anatoli Fedjuezin, both orphans from DP camps, are being cared for in New York City by our World Relief Committee.

Shoes and relief cereal are being supplied by the Baptist Youth Fellowship as a special project. (See also page 243 in this issue.) The women of the Convention are planning, beginning with the Atlantic City Convention, to launch a campaign for CARE packages, both food and blankets. Used books and Bibles will be the special relief project of Baptist men.

There is still great need for clothing. Individuals and church groups are asked to keep sending clothing to our Church World Service Collecting Centers. (Listed on back cover January Missions.) If possible, send the Center in addition 15 cents a pound to cover the cost of shipping overseas.



The World Relief Committee and the Baptist Youth Fellowship are cooperating on a relief cereal project

Two New Care Packages Now Available

The former CARE package, made up of U. S. Army ten-in-one rations, has been discontinued in favor of a package that will better meet the present relief needs of Europe. Selling for the same price, \$10, each new package provides 41,000 calories consisting of luncheon meat, liver loaf, braised beef, sugar, vegetable shortening, flour, apricots, prunes, chocolate, coffee, dried egg powder, dried whole milk, and soap.

Another new CARE package, also at \$10 each, is made up of two blankets, sewing material, safety pins, shears, two sets of shoe soles and heels.

At its January meeting the World Relief Committee bought 200 of these packages. A total of 2,200 CARE packages are being distributed through our foreign mission societies.

Could You Answer These Questions?

Have Baptists ever opposed congregational singing in church services?

A Tremendous Task Ahead

Let us all consider what it will mean to raise \$6,100,000 for our Unified Missionary Budget in 1947-1948.

More than that, let us pray for the successful realization of this amount, not that so much money may be raised, but that the redeeming work of our Lord may be advanced.

Did Baptists ever regard a church organ as a thing of the devil?

Did Baptists ever object to religious services in connection with funerals?

Did Baptists ever oppose organized missionary work at home or abroad?

Many other questions arise from time to time concerning Baptists, even the date of their origin as an organized Christian denomination.

Answers to these and other questions from time to time appear in *The Chronicle*, the Baptist historical quarterly of the Northern Baptist Convention, published by the American Baptist Historical Society, at an annual subscription of \$1.00. Address *The Chronicle*, Upland Avenue, Chester, Pa. A Baptist minister in Colorado, who has

been a subscriber of *The Chronicle* since its first issue appeared in 1938, wrote, "The best Baptist publication we have." (NOTE—Is the Colorado pastor familiar with MISSIONS?—ED.)

New Subscription Price For Missions Magazine

Effective June 1, 1947 the club subscription price for MISSIONS will be \$1.50 per year per subscription in clubs of five or more persons in the same church or community. The individual rate will be \$2.00 per year. Each subscriber will continue to receive the magazine through the mails.

The higher subscription rate was made necessary by the terrific increase in the cost of paper and three increases in wages at the printing plant.



The Joint Committee on Public Relations, representing Northern Baptists, Southern Baptists, and Negro Baptists, in session in Washington, D. C., February 11, 1947. The Committee spent considerable time discussing the Supreme Court decision on bus transportation for Roman Catholic pupils to parochial schools. (See editorial on page 199 and reference to the committee's action on page 201.) Northern Baptists in the picture are H. R. Bowler, D. B. Cloward, W. B. Lippard, E. B. Willingham, E. H. Pruden, S. I. Stuber, and J. R. Wilson

THE CHRISTIAN COLLEGE

BEGINNING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS

The war laid a heavy hand on the American college, and particularly on the denominational institution. Enrolment declined as young men were summoned into military service. Some colleges were taken over by the War Department for military training. Revenue from tuition fees was sharply reduced and lower interest rates caused a drastic decline in income from invested funds.



FIVE OF OUR EIGHTY STUDENTS: Barbara Fader, Massachusetts; Beverly Berndt, California; Rachel Gurrola, California; Marilyn Morris, Wisconsin; Lela Mae Satoe, Oklahoma.

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Restricted Pilgrim Travel to the Hindu Festival

Wartime transportation congestion in India, as in the United States, caused travel restrictions, and so the attendance at the annual Hindu Festival was reduced from more than 2,000,000 to 250,000 pilgrims.

By HERMAN G. TEGENFELDT

SOME weeks ago I traveled to the headwaters of the Ganges River at a place called Hardwar, and witnessed the big Hindu festival or "mela," when people come from all over India to bathe in that sacred river.

This year travel restrictions kept the number of pilgrims down to about 250,000. At the last big celebration in 1939 there were an estimated 2,000,000 present.

The danger of outbreaks of cholera, dysentery and plague is

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IN THE POSTWAR WORLD

by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Now the war is over and the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people interested in college, the ministry, or missionary service.

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A Baptist Women's Junior College
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Daisy Wain and Patsy Lew

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great at a time like this. This year everyone who went had to have an inoculation against cholera. The flies were worse than I have ever seen before. So I was glad to get away from there.

There were no big processions this time but I did see a number

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of "sadhus" or Hindu holy men sitting about with their bodies covered with ashes and their long

hair and beards unkempt and dirty. I could feel an anti-foreign atmosphere and anti-Christian



E A S T E R N i n t h e P A C I F I C

Henry Austin, one among 122 Alumni serving in World War II, has carried the Resurrection message to the far islands of the Pacific. He is now a missionary candidate to Japan.

Other young men and women are at present preparing at Eastern to carry the Whole Gospel to the Whole World.

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feeling. Two missionaries who were selling scriptures and tracts had trouble at times. A mob started to beat up one of them before he was rescued by those in authority. An Indian Christian had his bundle of Bibles and tracts snatched from him and thrown into the river. I have wondered why they did that, for I should think those Christian books would be likely to pollute their sacred Hindu stream! However, despite opposition, many bought books. The Presbyterian missionary and his workers sold over 4,000 Gospels and Scripture portions. I spent one day standing with him by the roadside, watching him sell the Gospels. A number of pilgrims stopped and looked, and some bought.

Another thing I saw while there was the college where Indian students spend 10 years in studying the Hindu scriptures, in the Sanskrit language. The place isn't well kept up, but nevertheless, it does indicate that Hinduism is very much alive, and that Christian missions have to some extent furthered a revival of Hinduism. The preaching of the gospel has always stirred up opposition. On the grounds of this college, several hundred people were sitting under a large tent, listening to a teacher who, interestingly enough, was using a public address system so everyone could hear!

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Christian Social Action at the National Level

The Baptist Council on Christian Social Progress has created a Committee on Legislation, which takes its place with other Council committees dealing respectively with the issues of World Order, Race, Industry, Social Evils, and Marriage. Chairman is Mrs. Lillian Watford of Pittsburgh, formerly

chairman of the Social Action Committee of Pittsburgh's First Baptist Church. It is planned to have her spend several days in Washington, D. C., each month supplementing the activities of Secretary Donald B. Cloward in keeping in touch with the Washington scene, and informing church groups regarding any bills before Congress in which church leaders have spe-

cial interest. Among projects carried on in Washington is a series of Churchmen's Washington Seminars, jointly sponsored by Congregational, Presbyterian, Methodist, and Baptist groups. At these Seminars church leaders spend several days in conferences with the State Department, Congressional leaders, and other Department heads. Six such Seminars have been held during the past two years with about 50 Baptists in attendance. Mrs. Watford is peculiarly fitted to serve and to spend the necessary time in Washington. Her activities will be financed jointly by the Council on Christian Social Progress and the Committee on Juvenile Protection in connection with legislation affecting the welfare of childhood.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

From Congo To China It Is Easter Time

By ELSIE A. EVERETT

A QUESTION as deep with mystery as the return of the flowers each spring is this, "Are you truly keeping Easter?" After bitter, cold months of snow and sleet, the first spring day finds most of us searching our yards for daring tiny green shoots. How we rejoice as the approach of Easter heralds the coming of the gay colorful crocus, showy flaunting tulips, fragrant hyacinths, all harbingers of spring! One thinks of lines from a hymn by Isaac Watts (*written 1719*):

He sends His word and melts the snow,
The fields no longer mourn;
He calls the warmer gales to blow,
And bids the spring return.

After long years of war, lives that have been suppressed as the frozen wintry earth are again responding to the appeal of Christ as missionaries renew their work in the Orient.

As strong and hardy as the golden bells of the forsythia, a hardy deciduous shrub of Asia flowering equally in sun and shade, is our Christian work in Burma. Valiant as these golden flowers is the courage of our Christian Burmese of Moulmein, brightening up the dark shadows left by war's destruction. All Christians in the area stood firm for Christ, no one denying His Lord, even under torture. Would we have been as brave?

The first peacetime Easter in Moulmein was the occasion for a great gift service. The people wanted to give in order to hasten the re-opening of the hospital. Many gifts of practical value were brought in spite of the fact that

materials and necessities were almost impossible to obtain, and if found, were beyond the reach of many. The gifts were placed on a table at the front of the church and dedicated by the 85-year-old pastor.

In Africa grows the grateful hooded or petticoat narcissus, a bright orange-yellow flower. Grows too the African lily, dark blue and white with striped foliage. Bluebells, iris and violets are also among the many lovely flowers of this great continent.

Our missionaries' accounts of their Easter are as varied, colorful and distinctive as the flowers. From Vanga, Doris Wiseman writes: "Easter meant a great deal more to me this year than it has ever meant before. We wanted very much to help our people to understand the true meaning of the day."

So they planned a week of preparation. A set of beautiful oil

painted felt figures, large enough to be seen clearly from all parts of the church, served as the center around which the week's program was built. Monday night the meaning of the broken body of Jesus was explained simply to the people, with the aid of the flannel-graph. For the Tuesday evening service, Mrs. Chester Jump put the scene of the Last Supper on the big board, using the figures. The following night the subject was Calvary. Not one of the leaders felt adequate for the task and so Dr. A. C. E. Osterholm read that part of the scripture in Kihungana to the people.

The congregation sat by families as Maundy Thursday was observed with a communion service. Usually the men and women sit on opposite sides of the church. Although on Friday the rain caused a day's postponement of the pageant planned by Dorothy Wiseman, a large crowd of simple, sincere Christians were strengthened by the scenes from the entire Passion Week, given in pantomime while Kohta, the Vanga pastor, read the Biblical story.

The Easter sunrise service was enriched by an effective setting portraying an open tomb and angels. Then at eight o'clock one hundred new Christians were baptized. The main service followed on the same hillside and was attended by over 2,000 adults. At the same time, a service for over 1,000 children was going on in the church. The day ended with vesper services for families living on the mission station and the flannel-graph was again used effectively along with Biblical passages about the Ascension.

Miss Wiseman closed her ac-



Cecelia L. Johnson in her garden of Easter lilies in Burma

count, "Thus Easter ended, but the Easter story of resurrection and hope is still singing its way through our hearts. Every day we rejoice with wonder and humility that God from all his millions granted to us the great privilege of being His ambassadors in Congo. Our prayer is that our people will be able to carry with them a ringing testimony of the reality of the Risen Lord in their lives and in their words."

The Leopoldville missionaries wrote their Easter pageant themselves. Miss Phyllis Benner tells us it was indeed an exciting experience to see the skillful acting of these people. They so completely portrayed the Biblical characters that they became living people and their interpretation was so sympathetic that any who came to scoff became quiet. The actors carried their audience with them—hoping Judas would not hang himself, weeping with Peter in his bitter despair after his denial, and rejoicing with him as he raced with John to reach the empty tomb. Even visiting friends not familiar with the language knew Peter, for "He was Peter—just that!"

Traveling to South India, we find a visitor at the Lone Star Cottage in Madura District, one of our newer missionaries. Like that of the exquisite lilies of the valley (native to Europe and Asia) with their incomparable fragrance is the beauty of Anne Hanson's first Easter on the India field.

Before Easter the fireplace mantel in the mission cottage was decorated with a flannelgraph picture of the Marys going to the tomb. Around that were arranged vines and green moss with bright flowers stuck in the moss. A large white candle graced a glass-top table. Around the candle's base was arranged moss in tiers, alternated with rows and rows of dif-



Sunrise on the placid and picturesque Kuilu River in Belgian Congo

ferent colored flowers. At each noon of Holy Week the candle was lighted, bringing to mind loved ones at home.

It was interesting to note that due to the difference in time, the morning Easter service was taking place while stars still shone in our North American skies. Easter music was echoing through the hills while we slept.

Easter dinner was one of love and fellowship, shared by the missionary family of eight, a rich substitute for loved ones and friends back in the United States. Other Easter services followed in the afternoon and evening. Around the fireplace a perfect day was ended with devotions, each one conscious of the special blessings the day had brought.

From Nellore has come to us as unique a story. At the time of the Easter service, Easter programs brought from this country by Miss Olive E. Jones were given to those present. The program cover, a picture of Christ in Gethsemane, was framed by a native teacher, A. Peter of Coles Ackerman Memorial High School, and shown to his pupils in Form I.

He tells his experiences effectively: "Some appreciated the picture's color; some, the scenery; some, the skill of the artist; and

so on. But two of the boys who sat in front of me said nothing. The following day when I came to school the two boys came to me. They are brothers and come from a very, very wealthy Hindu family. Their parents are very orthodox Hindus. They brought the picture of their god, Rama, and begged me to accept it in exchange for the picture of Christ which was shown to them the previous day. From their faces I understood that they had spent a restless night. Then I inquired, 'Why do you want to part with your great God? Why do you want our picture?' One of them answered, 'Our God presents a detestable appearance. Look! he is holding dangerous weapons—bow and a number of arrows. It looks as though he is going to destroy us.' The other said, 'I faint whenever I see such dreadful pictures. How can I worship him who appears so fearful? Look! how gentle and loving Jesus looks! So, sir, please give us your picture. I like Jesus because he is praying for me. . . .' So saying they threw down the picture."

Mr. Peter tells us that he gave the boys his picture of Christ and shortly afterwards when visiting their home, he saw to his great joy the same picture decorated with

(Continued on page 249)

TIDINGS



FROM THE FIELDS

NEW APPOINTMENTS

Lulu Merle Rowley

The Woman's American Baptist Home Mission Society is happy to present Miss Lulu Merle Rowley as the newly appointed Missionary Counselor for the Eastern Division. Miss Rowley began her missionary work in 1942 when she was appointed as Girl's Worker at Katherine House, East Chicago, Ind. From there she went to the Calvary Baptist Church in Washington, D. C., to direct the Community Service Program. She leaves this work to take up the national work to which she has just been appointed as of May first. Miss Rowley was born and bred in Mitchel, S. D., where she has been a member of the White Temple Baptist Church.



Lulu Merle Rowley

She is a graduate of the Baptist Missionary Training School. During her experience as a missionary, Miss Rowley specialized in Leadership Training both in the regular program of the Center and in its Camp work. She is a popular mem-

ber of the Christian Center Workers Fellowship and will be heartily welcomed to this new capacity for which she is well fitted.

The Hungerford Family

Mr. and Mrs. C. David Hungerford have been appointed as missionaries to Kodiak where Mr. Hungerford will act as the new Superintendent of the Kodiak Baptist Mission. The Hungerford family belongs to the Temple Baptist Church at Richmond, Cal. Mr. Hungerford is a member of a large family so he expects to feel "at home" when he joins the Kodiak family. Abounding energy and enthusiasm are words which aptly describe the new superintendent. He has done considerable singing in church choirs as a soloist and enjoys all kinds of outdooing. The Hungerford family goes to Kodiak with eagerness and a deep sense of commitment to the work of God's Kingdom.

Three Missionaries Receive 25-Year Service Pins

Missionaries of the Woman's American Baptist Home Mission Society will be delighted to know that Jessie Brooks too has joined the ranks of the 25 year-ers. Miss Brooks was presented her pin by Mrs. Howard S. Palmer, President of the Society, at a dinner during the January Board meeting. Miss Brooks is well known and deeply appreciated through her work at national headquarters. Her cheery notes and wide knowledge of the work has made her a well loved member of the family of Home missionaries.



The Hungerford family who have been appointed missionaries to Alaska

I shall always treasure my Service Pin for it will remind me that I came to Mather "to minister and not to be ministered unto!" On December 5, my own birthday, I dressed in my best and walked over to Coleman Hall to attend the Tea given in honor of the Faculty by the Junior Class. When I had found a seat, all the guests stood up and looked at me. I knew the party was probably a birthday one for me. When I had cut the lovely birthday cake, tea was served. Then the rest of the school appeared. My surprise and amazement increased when Miss Voth called me to the front of the room. She explained to the assembled students and teachers the reason for the occasion. She read your letter and Albertha Robinson, a senior, sang "My Task." Then the Service Pin was pinned on me by our principal. It was a beautiful occasion which I shall always remember.—*Aleese M. Williams*

• • •

I am writing this in the *Welcome Room* of the warm Fujin Home on this cold winter day. I'm eager to write you this very day while I'm all dressed up wearing my beauti-

ful new pin on one shoulder and a corsage of red roses and white carnations on the other. My heart is overflowing with joy and gratitude to be one of the possessors of the coveted 25 Year Pin. Whenever I have seen one I have looked forward eagerly to the day when I, too, might receive one. I was glad that it was presented in our own Japanese Baptist Church at the annual Inter-national Vesper Service. I recall I taught my first pupil Bible and English in January, 1917, and then was given my commission in 1918. I feel very humble as I reread your loving words and also grateful to the loving Heavenly Father for giving me the privilege of these years of work with issei, nisei, and now sansi too.

—*Esther Mary McCullough*

Baptists Fellowship With Ukrainians in Crafton, Pa.

In an article telling of the outstanding work of the Christian Friendliness volunteer in the Carnegie area, *The Pittsburgh Press*, told the story of an evening of fellowship between the Baptist and Ukrainian churches, as follows:

"The Women's Evening Guild of the First Baptist Church of Crafton, Pa., through its Christian Friendliness Committee with Mrs. W. H. McCurdy as chairman, sponsored an evening of fellowship this fall with the Ukrainians of the St. Peter and St. Paul Greek Catholic Church of Carnegie, Pa. The Ukrainian ladies acted as hostesses to the Crafton Guild at their Ukrainian hall. From the Crafton church 50 women attended with the pastor, Dr. Robert A. Selby, and 124 from the Ukrainian church. The Ukrainian choir entertained with folk songs. The entire group led by Mrs. McCurdy participated in singing rounds, motion songs and musical games. A delicious lunch was served by the Ukrainian ladies. This fellow-



The buffet supper at the Ukrainian fellowship evening at Carnegie, Pa.

ship between a Protestant Baptist and a Greek Catholic church originated and has been developed under the guidance of Mrs. Wallace McCurdy, Christian Friendliness volunteer from Crafton, advised and directed by Miss Helen Darby, Christian Friendliness Missionary of Pittsburgh Association. The work began four years ago when a class of Ukrainian women was organized and the principles and obligations of American Citizenship were taught one evening a week by Mrs. McCurdy. She started with five pupils in a schoolroom in the Ukrainian hall, and now has an enrollment of 27, of whom 12 were entirely illiterate, not being able to read or write in any language. Through this instruction 20 women have received naturalization papers, all can read and write in varying degrees and are now eager to begin another year of training in

good citizenship. The Crafton Baptists believe in the spirit of Christians Friendliness; that spirit of cooperation not rivalry, sharing not patronizing, enthusiasm not apathy, which promotes tolerance and understanding. They have learned by experience that the Ukrainians of Carnegie have a great contribution to make to the welfare of our country. Therefore through Christian Friendliness these two groups differing in nationality backgrounds and in religious practices are helping each other to enlarge their horizons and develop their talents."

Grace M. Eaton

The Fireside Schools for many years were one of the brightest projects of the Woman's American Baptist Home Mission Society. They were organized by Joanna P. Moore and kept virile by the magazine *Hope* which Sister Moore edited. For many years the magazine has been published by the National Baptist Convention and through it, Fireside Schools continue. Its editor has been a Miss Mae Hunter, a woman from Rochester, N. Y., a graduate of the Baptist Missionary Training School, Chicago, and a person of great ability and consecration.

A letter from Miss Hunter tells of the death of Miss Grace M.

(Continued on page 252)



Everybody had a good time at the Ukrainian fellowship evening

MISSIONARY • EDUCATION

Encouragement from the West

By DOROTHY A. STEVENS

MY first visit to Reno, Nevada, was on a late summer day when heat waves rose all around us and lethargy engulfed everyone. On my second visit to Reno in January 1947 the mountains all around the city were clad in glistening white.

I have just returned from a transcontinental trip on which my first stop west was Reno, Nevada. It was the first time I was at a conference in Nevada. Seven of the eight churches were represented. One person traveled almost 1,000 miles; another over 650; and the majority of those present traveled about 200 miles to participate.

An all day conference was held on missionary education, which considered missionary education materials including those prepared by the Missionary Education Movement of the United States and Canada. In the afternoon we discussed methods for promotion and use of materials in the local church program.

The youth in Nevada are active and interested. A conference was held at a dinner meeting with some of the youth leaders in the First Baptist Church in Reno. They are planning more effective participation in the Baptist Youth Fellowship in their state.

On Sunday I not only had the privilege of speaking in the First Baptist Church in Reno in the morning but had an opportunity for the first time to visit the mission at Stewart, Nevada, which works in cooperation with the Carson Indian School. All of the missionaries were most gracious in

their welcome. There are about 500 young people with whom they work on Sunday and week day in Christian Education.

In Northern California I participated in a regional conference on Christian Education. Berkeley Baptist Divinity School opened its doors to a conference of about 80 people. Directors of Christian Education from the Rocky Mountain states and west of there attended, and local church leaders from the west coast states were on hand. Similar conferences were held in Philadelphia and Chicago.

I addressed state women's groups in Northern California and Oregon, also a large group of women in Washington and another in Idaho. Linfield College was a new experience. I stayed two days on this beautiful campus. Even between sessions the spirit of good fellowship prevailed. A number of the young people showed special interest in directing their lives toward Christian service to the world community.

In different places I met groups of Christian Education workers. The need to publicize available materials in missionary education became more evident then ever be-

fore. Let all of us who are committed to a world program for Christ determine to be more active in promoting and interpreting our materials and methods and in carrying out programs of study and activity in our local churches. As we look ahead to a theme of World Evangelism let us consider the faraway places but determine that action in the local situation will not be overlooked.

What of the Harvest?

Has your church program led toward high goals and personal growth this year? Has it been aimless?

This is the time of year to prepare for the harvest of the church year. Easter is here again, one of the most impressive seasons in our Baptist church life. Has the harvest of new converts been plentiful this year? Are you having another victory day at Easter? Your Sunday church school has guided its membership toward this end all through the year. Has the church kept its witness for Christ?

The time is coming to check up on missionary education goals. Has your church met its goals adopted last spring: a church committee on missionary education; mission study for all age groups and a Church School of Missions; missions in the Sunday school each quarter; 10% of the church fellowship each reading three books from "Friends Through Books 1946-1947"; active promotion of other elements in the missionary education program?

Are you more world-minded Christians in your church after the study of *India* and *The Christian and Race*? Are you more Christlike toward all men? Check up. Report time is almost here. Be ready.



Bible Book of the Month
APRIL JOHN

Missionary Education Hour at the Convention

The Northern Baptist Convention will meet May 19-24, 1947 at Atlantic City.

Missionary education conferences will be held Wednesday through

Saturday mornings at eight o'clock in a room of the Convention Hall.

The theme of the year "World Evangelism" will be stressed. There will be book-and-author meetings when we shall bring writers of Baptist materials to meet the conference group, reviews of

books to be used in the program during 1947-1948, and discussion of missionary education methods.

Be sure that the delegates from your church plan to come to these eight o'clock sessions. It will be possible to have early breakfast in the Convention Hall.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

One of the thrilling things to watch is the Disciple Plan as it unfolds and grows and finds its fulfillment in so many lives. Some of the thrilling service is being rendered just around the corner and in inconspicuous ways but is none the less dedicated in spirit and transforming in ministry. Some of the discipleship outreach looks to far places and years of service in other climes. One of the thrilling moments of this year was when a group of young people gathered in New York and in our midst was Forest Parsons, his wife Frances and their baby girl, Leslie Ann. They had just been commissioned to Burma, by the Foreign Mission Society, to sail in the fall. Forest was the second president of the Baptist Youth Fellowship and the first Baptist Youth Fellowship Council or Executive Board member to go to the foreign field. The Fellowship spirit was very real in the little group as we talked of the things which the Disciple Plan was meaning in young people's lives. There was something high and lifted up for us all in the "friendship circle" of prayer with which we closed our time together—the



The Parsons Family

child in our midst. All B. Y. F. ers will follow these friends of ours with our prayers and good wishes for glorious years ahead. Through them our Fellowship circle widens and embraces many young people across the seas who are also answering, "Whom Shall I Send?" with "Here Am I, Send Me."

Very sincerely yours,

Elmer P. Kappner

Carloads of fellowships

Chug! Chug! FELLOWSHIP CARLOADS are beginning to move loaded with cereal for Europe and

Asia. There is no speed limit for *this* train and there must not be. Every newspaper we read presents the need as increasingly critical. Herbert Hoover on a special mission of investigation makes the tragedy clear. General Marshall calls the attention of the nation to the desperate need. The Christian call to "one of the least of these" is enough to spur the Baptist Youth Fellowship to action in this significant relief project—FELLOWSHIP CARLOADS.

How many sacks of cereal is your youth group loading on these carloads? What part of the \$30,000 which makes them possible is your share? How much speed will this train achieve because of you?

The cry from Europe is more and more for *shoes*—children cannot go to school because they have no shoes; older people find work difficult or impossible because they have no shoes. Boxes of shoe are already on the way because the Baptist Youth Fellowship says, *All of God's Children Need Shoes.*

At some of the Discipleship Convocations recently held across the country, this relief project, in these parts, was dramatically launched. In some money was contributed



and boxes of shoes packed and mailed as a starter toward meeting the need.

Reverently a youth group of the Emmanuel Baptist Church of Ridgewood, N. J. went to visit a Church World Service Collecting Center where they saw relief materials being packed and baled and prepared for shipment abroad. A Brooklyn group of young people gave some Saturdays to sorting and helping to pack shoes in one of these Centers.

If you are in the vicinity of a Center, to which the shoes should be sent, go to visit it and better yet, offer your services in the time you can give. Note the list:

CHURCH WORLD SERVICE COLLECTING CENTERS

510 South Elm Avenue, St. Louis
County 19, Mo.

194 North Patterson Blvd., Dayton 2,
Ohio

New Windsor, Maryland

236 Beacon Street, Boston 16, Mass.

21-21-44th Drive, Long Island City
1, N. Y.

2247 East Marginal Way, Seattle 4,
Wash.

7110 Compton Avenue, Los Angeles,
Cal.

1145 South 10th Street, Richmond,
Cal.

See the Fellowship pages of *MISSIONS*, March, 1947, page 182, for specific information on the whole project. Write for the special pamphlet and further information to the Baptist Youth Fellowship office, 152 Madison Avenue, New York 16, N. Y.

The Hills

Did Not Imprison Her

The hills did not imprison her. A part of her has come to live with each person who reads the lovely book of poems by that title, written by MISS JENNIE C. ADAMS, which is now ready for Guild girls to purchase and to promote for the enrichment of others. Each



Guild Chapter will want a number of them to sell among their friends in the church. The book is 35 cents a copy.

We shall feel, as we read some of the poems, such as the one given

here, that we are treading on sacred ground in the forest which was Jennie C. Adams' last earthly home. That a touch of humor was not lacking even in the trying circumstances of her life, as the poem below indicates, somehow links her the more closely with Guild girls everywhere whom she loved.

Who Will Go?

This summer 50 or 60 college young people will go to serve in six home mission centers across the country. Will you be one of them? Send for the pamphlet pictured on these pages for specific information about the service to be rendered and the requirements for enrollment. There is still time to make plans if applications come in quickly. Write to the Summer Service Projects Committee, 152 Madison Ave., New York 16, N. Y.

We Hope to See You At Atlantic City

Baptist Youth Fellowship headquarters for the Northern Baptist Convention, May 19-24, is Hotel Monticello, Kentucky Avenue near the Boardwalk, Atlantic City, N. J. All reservations should be made directly with Mr. Charles A. Fetter at the Monticello in the name of the Baptist Youth Fellowship. Rates are as follows: Rooms with hot and cold running water, convenient to public bath and shower, two persons to each room, \$2.00 per day per person; three persons to each room, \$1.75 per day per person. Double room with private bath, \$3.00 per day per person. Suite of two double rooms with connecting bath for four persons, \$2.75 per day per person. These are European plan rates (*without meals*). For American plan (*with meals*) an additional charge of \$4.00 per day per person is made. Reservations should be made as early as possible with the Hotel Monticello since there is a limit on



the number of rooms available. Anyone in the Baptist Youth Fellowship age range or in any way connected with the Fellowship is eligible for rooms. Baptist Youth Fellowship sessions will be held in the hotel at the close of each day's program with the hope that denominational leaders will attend to make themselves known to the youth of our Convention.

What Can One Do In a Forest?

When hairpins fall through the bamboo floor

And among the rocks are seen no more,

And your straying locks are a trial sore—

What can one do in the forest?

When you must sit by rushing stream,
With naught to do but sit and dream
Of counters and stores and real ice cream—

What can one do in the forest?

When the gadgets you buy for a dime or more

Are things you've never missed before,
And nobody knows of a ten cent store—

What can one do in the forest?

What can one use for buttons and hooks;

How can one keep attractive looks,
No powder or mirror or beauty nooks—

What can one do in the forest?

The poems will serve also to link girls more closely together in the Baptist mission fields around the world. From the introduction of the book comes this paragraph:

"These unassuming verses will find their way to the camp fires of the Belgian Congo, where the Congolese Baptists have already given generously for the restoration of the Philippine Mission. Girls of Burma, India, China, counting not their experiences with war and famine as unsurmountable or beyond God's providence, will gird themselves after the pattern of the Guild girls of lovely, broken Panay.

Such a Crusade for Christ would not be complete without the marching of the girls of Japan and they, too, are ready. "Whom shall I send?" "Here am I, Lord, send



me.' 'Even so send I you.' Miss Adams' first challenge was always to consistent, beautiful everyday living, the sure foundation for any disciple's larger service."

To each girl privileged to own a copy of the poems will come a deeper insight into what a conquering faith and a joyous Christian service can mean.

Mission Study Plans For Young People

The study theme for 1947-48 is *Evangelism*. Therefore it had to encompass home and foreign interests—truly a one-world theme. The major study for boys and girls groups will be found in programs in *Jr Hi Topic* and *Young People's Topic*. These programs will deal with interesting personalities who have carried the message at home and abroad and the various ways in which the good news has been

brought to others. For young people's classes in connection with a Church School of Missions, the following are recommended.

JUNIOR HIGH

Living Together in Today's World, LOUISE B. GRIFFITHS. A course for leader's use. 60 cents.

Why Church? MARGUERITTE H. BRO. A reading book for boys and girls, suitable for a new church members' group. \$1.00 and 75 cents.

SENIOR HIGH

New World Ahead, DAVID D. BAKER. Illustrated study text. 75 cents.

Discussion and Program Suggestions for Youth, OLIVER DEW. CUMMINGS. A leader's guide on the study of evangelism with the above. 35 cents.

YOUNG PEOPLE

That All May Know, compiled by youth leaders. A course for study and action. 40 cents.

Christianity Where Men Work, RALPH N. MOULD. A study of the challenge of labor groups to evangelistic effort. 50 cents.

ANN JUDSON GUILD CHAPTERS

In Every Land, HELEN E. BAKER. A course for leaders' use. 60 cents.

Why Church? MARGUERITTE H. BRO. A reading book for this age. \$1.00 and 75 cents.

Ann Judson Program Booklet, EMMA F. PANKEY. Programs based on the above. Priced.

SALLY PECK GUILD CHAPTERS

Great Is the Company, VIOLET WOOD. The story of Bible translations into many tongues, \$1.25 and 75 cents.

Sally Peck Program Booklet. ADA, P. STEARNS. Programs based on the above book with Baptist resource material. Priced.

ALMA NOBLE GUILD CHAPTERS

Committed Unto Us, WILLIS LAMOTTE. A study of the Christian's responsibility for world evangelism. \$1.50 and \$1.00.

The Sun Is Up, FRANKLIN D. ELMER, JR., Baptist text on our world outreach in evangelism. Priced.

Alma Noble Program Booklet, ready in the fall. Priced.

The Hallelujah Chorus in West China

For months before Easter Miss Archer had been training the choir in the Easter music, attempting something more ambitious this year because we have a few exceptionally good voices. Our Chinese music teacher rallied to the oc-

casional, and our choir sang the "Hallelujah Chorus," and "Jesus Lives." On Good Friday we had our usual beautiful service. That is always one of the high points of the year. In the afternoon of Easter, church members and friends, as usual crossed the river, for a service at the Christian burial ground. And in the evening a beau-

tiful play was given to a crowded church. Although many outsiders come at such a time, so that the service cannot be as orderly and dignified as when only our Christian people are present, yet many hear the joyous message and see it presented in such a way that they carry it with them.—*L. Emma Brodbeck, Ipin, West China*

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

Do you like to receive your report cards? Almost everyone that has done a good year's work is eager to see what his achievement has been in the year. During the month of April you will have an opportunity to help your teacher to fill out her report blank that will tell me what you have been doing this year. Won't it be fun to work out your own report card? On this yearly report you can put down what you have been studying in the field of missions. What books have you studied; what people do you know more about? Have you given missionary money to our Baptist Missions? How much? Have you helped to build the children's ward of the Nicaragua Hospital? How much did you send? Have you used "Wheels for Christ"? How much did you give? Have you packed White Cross boxes? How many? These are some of the answers I would like to have. So you see you can help write your own report card and send it into your association secretary. She will send it along to me. I hope you have fun as you see how much you have grown as a Christian this year and how much you have helped some other children to know the story of the love of Christ.

Sincerely your friend,

Florence Stansbury

Little Girls!

How they do love to sew!

"But what shall we sew? And who will teach us how?"

That's easy in our neighborhood, just go to the Heath Christian Center in Boston. They always have plenty of sewing materials. The mailman brings them often, in big bundles!

Two new girls came to sew. They were very forlorn, neglected-looking children. The younger one was tiny and stunted in growth. The older sister was so shy she couldn't speak above a whisper. But they loved to sew. And gradually they became interested in other things, and came into my Sunday school class. At Christmas each received a New Testament for faithful attendance and good work.

Just before Christmas, the class went to one of the suburban churches to "entertain" the Women's Missionary Society there. We sang carols, and had a little Christmas play. Our "tiny girl" had the leading part! Bashful sister announced and read the Christmas Scripture, and she did it well. Both are learning to trust the heavenly Father, and with His help are able to do things, and live as never before. Both are thrilled. On the way home they said, "I've never in

all my life had such a good time! I guess I never will again either." "It is all so wonderful! I'll put this down in my diary for it is an historical occasion."

To the casual observer they were only a couple of "kids," but love for Jesus has kindled a spark, and only God knows what they may become.—*Martha Mixer*

The Children's Prayer Song

By ELIZABETH MAE CROSBY

(This hymn was sung by the children in the churches of Lynn, Mass. on World Prayer Day)

Father, bless thy little children

As we come to thee in prayer;
We are safe from harm and danger,
For we have thy loving care.

Father, for our homes we thank thee

And our parents kind and dear,
For the sunshine and the flowers
For sweet bird songs that we hear.

Father, fill our hearts with kindness
For all children of the earth;

We would love them of all races,
In whatever land their birth.

Father, for our lives we thank thee,
For our clothing, food, and friends;

Everything we have, dear Father,
On thy loving care depends.

(TUNE—What a Friend We Have in Jesus)

My Name is Mangkilthang

I belong to Thadou Kuki, the predominant hill tribe of Manipur State. The name of my village is Joute, about 102 miles from Kangpokpi. It takes about four days to go from my home to the place where I go to school. I had completed fourth standard, equivalent to class six in U. S., in a government school. When I heard that our new missionary had come and that a school was in operation there, I made up my mind to attend. When I was asked why I made the transfer I simply answered that I was a Christian and had never had a chance to attend a Christian school before.

When I arrived on the compound I found that the school was struggling under great handicaps. Although the buildings were in much need of repair, it was not the physical buildings that concerned me most. I was told that it had been impossible to secure enough teachers. At first it seemed as if I must return to my village, but I was determined to stay if it was at all possible. I knew that the missionary was trying in every way to secure more teachers. His efforts were rewarded, for just two weeks ago Thangpao Master came, as well as another teacher. How glad I am that I stayed!

Our school begins at 8:20 in the morning. We are over a hundred students, who assemble for chapel at that time. Classes are over at 1:00. Those of us who live on the compound spend two hours on each of two days a week working around the building for our tuition. We study for two hours each evening in our hostels. I am fortunate enough to have a small lantern; most of the boys use candles. Last night the missionary found five boys so intently studying around a single candle that they did not know he had been in their room. We are hoping that the mission

will soon be able to re-establish the electric plant that was disrupted during the war.

The school is considered by missionaries as the most effective agent of evangelism. Even though non-Christian boys enroll, most of them are converted before they leave the school. We have a class in Bible daily, our Sunday School at 9:00 and our worship service at 2:00.

I would like to go to high school but my parents are poor and cannot help me, so I do not plan on going. We know the school as well as all the other activities of the mission is maintained by friends in America. In my language, our way of saying "thank you," is to say "I am happy."

A Little Boy in Burma

A True Story By

GENEVIEVE SHARP SOWARDS

Little seven-year-old Saw Maung sat listening to the new teacher in the school of freshly cut bamboo and dah-nee leaves. This jungle village had never had a school before, and had never had a teacher. Nineteen other boys and girls sat on the bamboo floor that rattled and "jounced" when they walked over it. The teacher, Thramu Hannah, was telling the children about Jesus Christ who loved everyone, even

the poor Karens in the jungles and hills of Burma who didn't know about him. The teacher's face looked so beautiful and her voice sounded sweet when she talked about Jesus. She was telling them that Jesus Christ was the son of God, *Ywa*, the Karen name for God. Jesus has power over all the evil spirits which these Karens believe in and fear. Saw Maung's black eyes grew wide at this because he knew his parents and all the people of this village were afraid of the evil spirits all the time and often made offerings of rice or chickens to them.

That night Saw Maung dreamt that an evil spirit was coming after him. It was most fearful and ugly, and Saw Maung was terribly frightened. He thought he would surely die. Then he remembered what the new teacher had told them about Jesus Christ. At once Saw Maung knelt down and prayed to Jesus, and the evil spirit disappeared.

When Saw Maung woke up, he told his dream to his mother and to Thramu Hannah, his teacher.

"That is right," Thramu said. "Jesus loves you, as it tells in the song we sing, 'Jesus Loves Me.' And He will care for you and protect you all the time even when you are asleep. And isn't that wonderful? And soon I think you will come to love Jesus, don't you?"

Saw Maung did not answer, but he thought he would love such a kind and wonderful person as Jesus when he had learned a little more about him.



Children of different races engaged in clay modeling at the Christian Center, Emmanuel House, Brooklyn, N. Y.

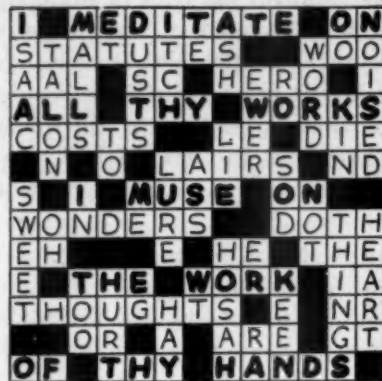
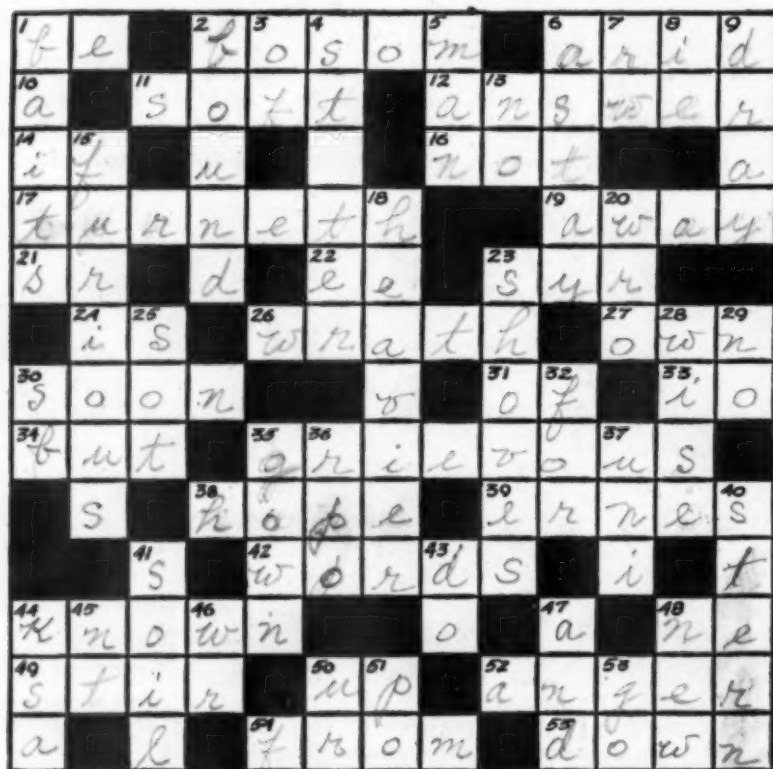
MISSIONS CROSS WORD PUZZLE PAGE

No. 39—Anger

ACROSS

1. and 32. down—"Cursed . . . their anger, . . . , it was fierce" Gen. 49:7
2. "anger resteth in the . . . of fools" Eccl. 7:9
6. Dry
10. "For . . . bishop must be blameless" Titus 1:7
11. "a . . . tongue breatheth the bone" Prov. 25:15
12. "hath joy by the . . . of his mouth" Prov. 15:23
14. " . . . a wise man contendeth" Prov. 29:9
16. "Be ye angry, and sin . . ." Eph. 4:26
17. "As the door . . . upon his hinges" Prov. 26:14
19. "wise men turn . . . wrath" Prov. 29:8
21. Senior
22. Eye (Scot.)
23. Syria
24. "he that . . . hasty of spirit exalteth folly" Prov. 14:29

26. "slow to speak, slow to . . ." Jas. 1:19
27. "He that hath no rule over his . . . spirit" Prov. 25:28
30. "He that is . . . angry deal-eth foolishly" Prov. 14:17
31. "wrath . . . man worketh not" Jas. 1:20
33. Innermost moon of Jupiter
34. " . . . he that is slow to anger appeaseth strife" Prov. 15:18
35. "Correction is . . . unto him that" Prov. 15:10
38. "And have . . . toward God" Acts 24:15
39. Sea-eagles
42. "said that I would keep thy . . ." Ps. 119:57
44. "A fool's wrath is presently . . ." Prov. 12:16
48. Compass point
49. " . . . up thyself, and awake" Ps. 35:23
50. "A wrathful man stirreth . . . strife" Prov. 15:18
52. "put off all these . . . , wrath, malice" Col. 3:8



Last Month's Puzzle

54. "anger, and clamour, and evil speaking, be put away . . . you" Eph. 4:31
55. "let not the sun go . . . upon your wrath" Eph. 4:26

DOWN

1. Allurements
2. "We are . . . to thank God" II Thes. 1:3
3. "forcing . . . wrath bringeth forth strife" Prov. 30:33
4. Gold coin of ancient Greece
5. "discretion of a . . . deferreth his anger" Prov. 19:11
6. Term used in regard to ship's anchor
7. Right Worthy
8. That is
9. Strong cart for heavy loads
13. "whether he rage or laugh, there is . . . rest." Prov. 29:9
15. "a . . . man aboundeth in transgression" Prov. 29:22
18. "fool's wrath is . . . than them both" Prov. 27:3
20. Three fifths wrong
23. Pushes
25. Drunkard
28. "but a . . . man will pacify it" Prov. 16:14
29. "make . . . friendship with an angry man" Prov. 22:24
30. South Britain
32. See 1 across
35. Dress
36. Railroad Post Office
37. Prefix meaning one
40. "cast four anchors out of the . . ." Acts 27:29

41. "planted in a good . . ." Ezek. 17:8
 43. "Teach me to . . . thy will" Ps. 143:10
 44. Knight of St. Anne (Russia)
 45. New Testament
 46. Just two fifths wrong; writer?
 47. "Wrath is cruel . . . anger is outrageous" Prov. 27:4
 48. "A . . . commandment I give unto you". John 13:34
 50. . . . of the Chaldees. Gen. 11:28
 51. River in Italy
 53. "with a furious man thou shalt not . . ." Prov. 22:24
 Our text is 10, 11, 12, 17, 19, 26, 34, 35, 42, 49, 50 and 52 combined.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Even So Send I You

By MARY BETH FULTON

THE 1947-1948 program for the Woman's Societies of local churches in the Northern Baptist Convention is a study of World Evangelism. The theme chosen by the women—EVEN SO SEND I YOU—is taken from the words of Jesus on the occasion of His first appearance to the disciples after His resurrection. On the evening of that same day Jesus met with them in the Upper Room and said to them, *Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them and saith, Receive ye the Holy Spirit.*

In the study of evangelism, nothing less than the whole world will suffice as a symbol. It is here reproduced encircled by the flags of all nations, and the whole is bound together with the theme words on a banner descending from the mouth of a white dove. (See reproduction on page 245.)

This year the women have an opportunity to make a significant contribution to the cause of Christ in a united approach to missions at home and abroad, through evangelism.

The program booklet gives the theme hymn—"Lord, Speak to Me"—with interpretation. Scripture is The Great Commission as

recorded in the four Gospels. One needs to read not only what Matthew has written, but also to correlate it with what Mark records, with what Luke reports, and what John reveals. Each program contains a paragraph of suggestions on, "How to use." Special emphasis has been given to music and worship, and in addition to the usual number of eight programs there is a Love Gift Dedication Service and an Installation Service.

The program sub-titles follow:

TO WIN THOSE NEAR YOU FOR CHRIST: Ambassadors in the name of the Master.

ALONG THE ROAD OF PILGRIM'S PROGRESS: "Lord, speak to me that I may speak."

TO SOW THE GOOD SEED: And bring in the sheaves rejoicing.

FOLLOWING MY GUIDING STAR: "The Christmas Star will shine again this year."

WEAVING THE TAPESTRY OF MISSIONS: Christ's disciples become evangelists.

PREACHING, TEACHING, HEALING: Lift up your eyes and look on the fields.

AS MODERN APOSTLES: The Light still shines in the darkness.

LOOKING OUTWARD TOGETHER: Christ for the World—the World for Christ.

It is the earnest hope of the program committee that the fruit of their labors may be a challenge

to every Baptist woman to act upon the command, **EVEN SO SEND I YOU.**

WOMEN OVERSEAS

(Continued from page 239)

flowers, hanging in the bedroom of that wealthy orthodox Hindu home. He wrote, "After exhorting them not to worship the picture of Christ but to pray to Jesus, I left their house, praising the Lord."

Our work in China is many flowered like the Chinese sacred lily (common name for narcissus). We limit ourselves to Kityang, South China, where Dr. Clara Leach taught a church membership class preparing ten or more candidates for baptism. Among the candidates, one stood out particularly, Mrs. Chen, a physician in her own right and wife of one of the Kityang doctors. She practised in the gynecology department and in obstetrics. Several young girls helping in the church school were also among those baptized.

Another doctor-evangelist is busy in Assam, land of flowers. The scilla is an interesting spring flower, certain species yielding a medicine, for many centuries held in esteem. Its beautiful rose, blue and white flowers are distributed throughout the world. It is rather appropriate to associate it with our medical missionaries, and so we think of Dr. Mary Kirby. From Assam comes word of "a glorious Easter with sunshine, flowers and the resurrection story ringing in our ears, and Easter cards from home—timed just right!"

From Congo to China 'tis Eastertime, when Baptist churches love to view their missionary garden "with its thread of all-sustaining beauty which runs through all and doth all unite"—the beauty of souls redeemed.

Our Father who art in heaven, help us to keep Easter joys aglow in our hearts every day of the year. AMEN.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

THE TASK AHEAD

"Now is the time for program chairmen to begin work on the 1947-1948 programs. First comes the selection of the general theme, then the planning of the individual programs, followed by the selection and assembling of the necessary source materials.

Probably the majority of missionary societies will use—in whole or in part—the new series published by the National Committee on Woman's Work. The booklet, containing eight programs on World Evangelization, bears the significant title, *Even So Send I You*, priced at 25¢, and available at denominational bookstores.

Although complete in itself, this series will be enhanced in value and interest by making use of additional missionary literature (ready now or to be published later). One of the chief sources of information is *A Book of Remembrance*—perhaps the most used of all "tools in type." This year it will prove more valuable than ever, for practically all of it relates to *evangelism* in one form or another, and so is linked to the program and study themes.

In planning the use of *A Book of Remembrance*, it would be helpful if each member of the Program Committee were to read a designated section, noting the stories and messages particularly suited to the program theme, and reporting to the Committee on these. To set the keynote for their Committee meetings, the Chairman might read the message for January 1—*Is the Future Ours?* Another challenging message will be found under January 12—for surely our programs should deepen the appreciation of human personality out of which

"arises the victorious faith and hope of the missionary enterprise."

In the stories from the fields there is abundant evidence of the faithfulness of the Christian Nationals, of the great need on mission fields, and of the large opportunity that is ours.

Here is one more suggestion from *A Book of Remembrance*—let the message for June 15, *The Will of God*, serve as a link between the old and the new series.

Of course, you have read TOGETHER. But did you save your copy for future program use? Two copies would be better—one for clipping, if desired.

In the course of the program year, there will be many free leaflets that will merit a place in your plans. Available now are two relating to the witness of Christian family life—*Christian Homes in Japan* and *Christian Homes in the Philippines*. Pictures plus facts make up *What is A Christian Center?* Our missionary work in Mexico and Central America is described in *Rising Levels of Life South of the Rio Grande*. You may wish to order extra copies to send to shut-in members or to help "interest the uninterested."

There is always keen interest in methods of promoting the Love Gift. Suggestions for including the Love Gift in the programs will be found in *Even So Send I You*. There is also a beautiful service, *My Love Gift*, by MARY BETH FULTON, in which a globe may be used to show how "my" gift "Sends God's love through us into the remotest part of the earth where shadows now hide the Light of life." (This leaflet is free.) If you have not presented *Love Always Gives*, a monologue or "solo dramatization" by GLADYS

S. ROMEYN, consider it for your 1947 series. (Price—10¢).

A whole program could be built around *The Effective Dollar*, a leaflet which shows by means of charts and text, how, "for the cooperating church and its individual members, the Unified Budget provides, as it were, a magic carpet that enables them to go with gifts and compassionate concern to distant parts of the world."

Devotional Aids

This year leaders should have no difficulty in planning the devotional service—the "heart" of the missionary program. They probably will consider first the inspiring services in *Even So Send I You*.

Each program should provide a place for "remembrance"—prayer for our missionaries and their work. Programs on foreign missions might well include Dr. Fridell's *A Prayer for Missionaries Going Overseas* in *A Book of Remembrance* (page 17). Suggestions for using the Sunday messages and prayer requests appear in the March issue of *Program Pointers*. (A copy will be sent free on request.)

As progress is made in re-opening the work in the Philippines, our thoughts will be drawn to our martyred missionaries. A picture of their life in "Hopevale," and of their faith and courage, will be found in a book of poems by one of them, Jennie Clare Adams. Each reader of *The Hills Did Not Imprison Her* will want to own a copy. Some of the descriptive poems will add greatly to the interest of a program on the Philippines—others are likely to be used again and again in the devotional service. One of the latter, *In the Shadow of Thy Wings*, is based on *Psalms 57*; and set to music by Ruth L. Harris, a missionary who was interned at Santo Tomás. The book is priced at 25¢; the hymn is 25¢ per hundred.

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Preacher: R. W. Sockman.

SECOND SESSION:

July 28-August 1: James Black, J. C. Bennett, C. T. Craig, T. A. Chao, F. W. Herriott, Liston Pope.
Preacher: John Baillie.

August 4-8: Religion and Health Week, in cooperation with the Department of Pastoral Services, Federal Council of Churches. "Pastoral Work in the Modern Community Situation," Joseph Fletcher, Thompson D. Shannon, and special lecturers.

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TIDINGS

(Continued from page 241)

Eaton, on August 18. For many years Miss Eaton, a missionary of the Woman's American Baptist Home Mission Society, was closely related to Joanna P. Moore, also a missionary of the Society. Miss Eaton came from Boston, dedicating her life as had Miss Moore to the Negro people. Beside her work with the Fireside Schools, she founded a day home for Negro

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Book Reviews

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► 101 INSPIRATIONAL POEMS, by Jean C. Keegstra, is an attractive selection of poems "that cheer the soul." (Zondervan; 92 pages; \$1.00.)

► SHORT POEMS, by Oswald J. Smith, contains approximately 200 of the author's own poems. (Peoples Press; 144 pages; \$1.00.)

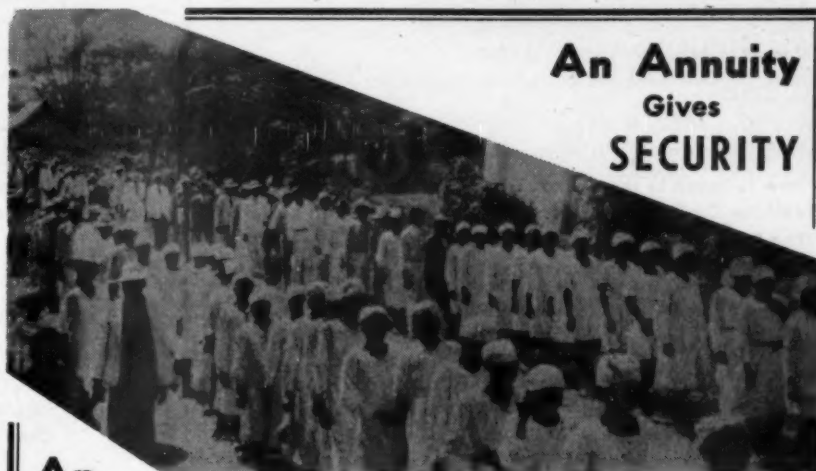
Books Received

Swift to Answer. Short stories by JOYE HOEKZEMA, Zondervan, 141 pages, \$1.25.

The Gospel, the Church and the World, edited by KENNETH S. LATOURETTE, Volume three of Interseminary series, Harper & Brothers, 229 pages, \$1.50.

The Wind-Swept Harp. A volume of poems by GRACE NOLL CROWELL, Harper & Brothers, 76 pages, \$1.00.

Praying Hyde, a Man of Prayer, a biography by BASIL MILLE, Zondervan Publishing Co., 132 pages, \$1.25.



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